The Lutheran Standard

MARCH 14, 1961
Volume I
Number 6

In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

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• Do You See God in the Cross? PAGE 16

SPEAKING THE TRUTH IN LOVE

The Lutheran Standard

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Volume 1 MARCH 14, 1961 Number 6

FEATURES

Page

3 What! Another New Bible? ..... Theodore S. Liefeld
A review of a new translation of the New Testament just produced in Great Britain.

11 Out of Order ..... Fredrik A. Schiotz

12 Were Our Flags Flying? ..... Raymond M. Olson
The director of stewardship reports on 1960 contributions of the three merging churches.

14 Do You See God in the Cross? ..... Arndt L. Halvorson

16 The Missionary Task—1961 ..... Wilfred Bockelman
ALC missionaries around the globe face a changed world as they seek to spread the gospel.

17 New Church in Cameroun ..... Ronald W. Nelson
A new church is formed in a new country

REGULAR DEPARTMENTS

5 Karl A. Olsson
6 Washington Observer
7 News
21 Editorials
22 Mr. Editor
28 Question Box
30 Family Size
31 Lifelines

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About This Issue...

An evaluation of a new translation of the Bible in English, a frank review of the benevolence record f 1960, and a presentation of "The Missionary Tas 1961" highlight this issue. President Fredrik Schio pays his respects to an uncanonical leaflet that has be circulated.

* * *

In a recent White House press conference the Re Lambert Brose, Washington columnist for THE L THERAN STANDARD, asked President Kennedy wheth

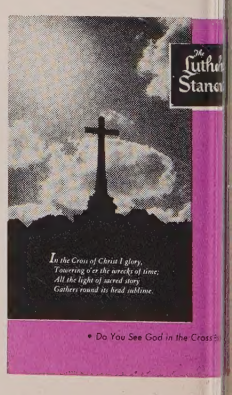
the new Administration h formulated a policy on t distribution of surplus foo to needy people in oth countries. He called t President's attention to statement of Dr. Frank Clark Fry, president of t United Lutheran Church America, advocating th this be done through Go ernment channels rath than through church other private agencies. Pr ident Kennedy said, "I'd be very reluctant to aband private agencies because they have done a first-class j in assisting us to get this food out." Pastor Brose, accredited White House correspondent, is shown (le in the picture with Ray Scherer, NBC White House porter. Both men regularly attend the President's We nesday news conferences, and both men are Luthera

* * *

The next issue—our Easter issue—will feature t Crossroads symbols of the Jubilee Year in four colo The Rev. Oscar Anderson of Moorhead, Minn., contr utes an Easter sermon, and Prof. George Dell of Ca tal University, Columbus, Ohio, an intriguing sto Marjorie Tiefenbach will report on the Canadian Sce

* * *

Dr. Harm Harms, formerly of Capital University and now executive dean of the College of Guam, supplied the cover illustration. It shows a 450-foot cross, located on top of a mountain near Madrid, Spain, overlooking the Valle de los Caidos (the Valley of the Fallen). After the long civil conflict in Spain this monument was erected as a testimony to the fact that war is not the way to settle an argument. The cross "can be seen soon after a traveler enters the valley. . . . Together with its foundation structure, it is equal in height to the Eiffel Tower." Dr. Harms took the photo in the face of a "blazing noonday sun." He set his Exakta at 1/1000 of a second, closed the lens to f22, and "shot directly into the sun."


In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.
• Do You See God in the Cross?

What! Another New Bible?

By Theodore Liefeld

THE dateline of this LUTHERAN STANDARD is a memorable one. It marks the 350th anniversary f the King James Bible of 1611—the publication hich more than any other has shaped not only ie religious life but the thought and language abits of the entire English-speaking world since iat day.

By deliberate planning our dateline marks another nportant and closely related event. March 14, 1961, ; the publication date of a new translation of the ible which has been named *The New English ible*, and this too has been produced by the British.

Actually, just the New Testament portion is be- ng released on this date by the joint publishers, he Oxford University and Cambridge University resses. The project has already taken 13 years of ntensive labor by some 30 biblical scholars in ritain, and it will be 1967 before their translations f the Old Testament and Apocrypha are ready.

Did we hear some protests with the mention of new "Bible"? "Why can't they let our Bible alone?" We haven't even gotten to feel at home yet in the evised Standard Version before they confront us vith another!" "Why can't we be satisfied with the ood old *Authorized* Version?"

For those who voice these or similar reactions, few clarifying reminders may help. There is not, nd cannot be such a thing as *the one* correct trans- ation of the Bible. Our church as presently merged, r in its former divisions, wisely has never adopted n official version of the Bible. Furthermore, the erm "authorized" is commonly misunderstood. Many think it guarantees accuracy and soundness. ome even feel it suggests a special divine authorization which is not shared by other translations.

Actually, the term merely means "sponsored and/or approved by" some particular church, or churches, in distinction to translations put out "privately" by individuals or groups, such as the currently popular translation by J. B. Phillips. Many translations and revisions can be called "authorized," including the RSV, which was sponsored by the National Council of Churches.

Ironically, there is no record that the king ever officially endorsed the King James Version, nor that it was officially adopted by the Church or churches of England. Incidentally, *The New English Bible* just released enjoys rather impressive authorization, having been sponsored by all the major Protestant churches and Bible societies of England, Scotland, Ireland, and Wales.

But what of the other type of disturbed reaction: "Will there never be an end of Bible versions and translations?" I fervently hope not. For to force a permanent, rigidly set form of words on the Scriptures would in effect threaten the vitality of the Word, limit the work of God's Spirit, and eventually consign the Bible to a museum.

There are several reasons why translation and revision must constantly go on. These in varying degree have led to the publication of *The New English Bible*, as well as the scores of other Bibles.

If all of us could fluently read and understand the vernacular *koine* (commonly used) Greek language in which the New Testament books were originally written, a lot of difficulties would be eliminated. But as it is we must have the documents translated into our native tongue. Have you ever tried to tell

A comparison with other versions shows how the new translation of the Bible differ from previous ones. At upper left is the King James Version; at lower left, th Revised Standard Version; below, The New English Bible. Verses are from Philippians 2

5 [l] Let this mind be in you, which was also in Christ Jesus:
6 Who, [m] being in the [n] form of God, thought it not robbery to be [o] equal with God:
7 But [p] made himself of no reputation, and took upon him the form of [s] a servant, and was made in the likeness of men:
8 And being found in [t] fashion as a man, he humbled himself, and [x] became obedient unto death, even [z] the death of the cross.
9 [a] Wherefore [b] God also hath [c] highly exalted him, and given him [d] a name which is above every name:

or. 4. 4.
n 5. 18.
22. 6.
rk 9. 12.
or. 1. 11.
m. 8. 9.
42. 1.
t. 20. 28.
m. 8. 19.
, *habit.*
m. 5. 5.
t. 26. 39.
n 10. 18.
h. 6. 19.
b. 12. 2.
n 10. 17.
t. 28. 18.
or. 11. 3.
53. 12.
n 17. 1.
h. 1. 21.
i. 2. 20.

the interests of others. 5 Have this mind among yourselves, which you have in Christ Jesus, 6 who, though he was in the form of God, did not count equality with God a thing to be grasped, 7 but emptied himself, taking the form of a servant,[d] being born in the likeness of men. 8 And being found in human form he humbled himself and became obedient unto death, even death on a cross. 9 Therefore God has highly exalted him and bestowed on him the name which is above every name, 10 that at the name

5 Let your bearing towards one another arise out of your life in Christ
6 Jesus.[a] For the divine nature was his from the first; yet he did not
7 think to snatch at equality with God,[b] but made himself nothing,
8 assuming the nature of a slave. Bearing the human likeness, revealed
in human shape, he humbled himself, and in obedience accepted
9 even death—death on a cross. Therefore God raised him to the
10 heights and bestowed on him the name above all names, that at the
name of Jesus every knee should bow—in heaven, on earth, and in
11 the depths—and every tongue confess, 'Jesus Christ is Lord', to
the glory of God the Father.

someone in English what you've just said in some idiomatic German or Norwegian expression? There may be no equivalent word or words for it; or if the words are available, oft times they just don't convey the same thought or feeling.

This is the problem in all translation. So there is no one "right" translation of the Bible; depending on the purpose to be served, a number may be equally "good." But as Greek scholars, through the discovery of all sorts of ancient manuscripts, become better acquainted with the language and vocabulary used in the first Christian centuries, they become able to convey more exactly the original sense and meaning through their translations.

BUT even back of that, there is the strange and exciting fact that we today know much more precisely what the New Testament writers wrote—in Greek, that is—than was known 300 or even 50 years ago. For example, just recently part of a second century copy of John's Gospel was found, which is an earlier copy than any previously known to students of the New Testament. Though the differences may be quite minor, these constant discoveries call not just for new translation, but first for periodic revising of the Greek text to be translated.

It's interesting to recall that the King James translation was produced to bring the Bible up to date. Its 16th century predecessors used expressions and style that were no longer meaningful. And for 50 years thereafter many church folks in England hotly argued that the 1611 Authorized Version was entirely too modern to be reliable!

We are all aware of the great changes that have taken place in English usage in the three and a half centuries since then. The Elizabethan word "prevent" then meant "precede," not "hinder" (1 Thess. 4:15); "carriage" then meant not a type of vehicle, but "baggage" (Acts 21:15). Scores of other words have become obsolete or changed their meaning. For this reason, too, the re-translation of the Scriptures must go on, from generation to generation.

And even if older, life-long Christians are content with the Bible as learned in their youth, there must be a concern for evangelistic outreach. The younger generation and countless older, religiously-untrained people do not understand many theological terms which you and I may take for granted. Shall God's Word be permitted to speak to them and the non-Christians of our generation as it did to the first century world?

All of these developments and concerns, in varying degree, are reflected in every sincere attempt to provide a new, improved translation of the Bible. So it has been also with the producing of *The New English Bible.* Its stated objective is to provide English readers "with a faithful rendering of the best available Greek text into the current speech of our own time . . ."; to offer "a translation in the strict sense, and not a paraphrase. . . ." It clarifies the task as that "understanding the original as p cisely as we could, and then say again in our own native idiom w we believed the author to be say in his."

AN EXAMINATION of this pu cation confirms the accuracy this introductory description. It is a revision, but a new translati Since it is not bound to retain language or rhythms of any ear version, it is marked by a flu readability that is not possible i revision. Its use of contempora idiomatic English never descends the level of cheap "popularizing."

More important, there seems to reflected here a Reformation unc standing of the task of the bibl translator and interpreter. It ste from a concept of God's living rev tion which demands more tha mechanical translating of words, calls for a communicating of thou into the language and life of c temporary man.

This involves some sizable ri American readers may object to s British colloquialisms (constable, thing, two a penny, etc.); but p tically none of them cause any ficulty in understanding. There i consistent flexibility in dealing w individual words and phrases even the arrangement of whole s tences. Those who depend on a miliar word-for-word arrange may not be happy about this.

Perhaps Lutherans more than m others will be disturbed to find casionally different words or phr substituted, for greater clarity, such theologically established te as "grace" and "righteousness."

mple, compare your reading of tthew 21:32 with the following: or when John came to show you *right way to live*, you did not ieve him, but the tax-gatherers l prostitutes did; and even when u had seen that, you did not nge your minds and believe him." ere are also a few instances where stomarily delicate references to tters that can embarrass people r used to!) are replaced with plain nguage, as in the original Greek, the risk of offending.

UT the ultimate test must always be kept in mind: Does the trans-ion accurately and effectively com-unicate the sense of the original? this measurement the translators this New Testament portion must credited with a high degree of ccess. Notice, for example, how fectively the picture is conveyed Matthew 23:4: "They make up avy packs and pile them on men's oulders, but will not raise a finger lift the load themselves." Or the mple directness of Matthew 10:8: ou receive without cost; give with-t charge."

For accurate simplicity and classic eauty of expression, we believe the ndering of the prologue of John's ospel has few rivals. Here are the rst five verses: "When all things be-an, the Word already was. The Vord dwelt with God, and what od was, the Word was. The Word, nen, was with God at the beginning, nd through him all things came to e; no single thing was created with-ut him. All that came to be was live with his life, and that life was he light of men. The light shines on n the dark, and the darkness has ever quenched it."

Is this, then, the "best Bible"? You an as readily tell me which is the best congregation" in the American utheran Church. In neither case is here a perfect one; and both re-quire many types of measurement. The real test of merit will come in he effect it has over the years in the ives of those who read and hear it. But *The New English Bible* can be labeled a notable achievement. And we welcome it as an additional means whereby the Spirit may bring read-ers and hearers into closer fellowship with the saving Christ and Lord who meets us in this Book.

Dr. Liefeld is on the faculty of the Evangelical Lutheran Seminary at Columbus, Ohio.

ELEPHANTS . . .

By Karl A. Olsson

Elephants fascinate me. Not because, in the Romain Gary sense, they are symbols of mystic greatness, but because they are comically obstinate. They move across our paths with the majesty of a glacier, lock into place, and refuse to be budged.

I was reminded of this a few days ago while boarding a crowded jet. I was 23-C. Across were 23-D, E, and F. A heavy man of foreign extraction who seemed not to have understood any now-current language was being escorted to his seat by a friend. He belonged legally in 23-D, which was next to the aisle. 23-E was occupied by a leggy young man. 23-F, we discovered very soon, was the property of a silver-gray lady who was all reasonableness.

I SHALL NOT BE MOVED

The lady came on late. The aisle was crowded and she was a little ruffled but very sweet. She approached the impassive 23-D with a request to get into her seat, which was by the window. By Esperanto, by sign-language, by small proddings, by pleading looks, he was urged by all of us to pull back his legs so the lady could begin her pilgrimage. Impossible. The man, stamped with a peace of Cheops, merely sat, smoking a stubborn and illegal cigar.

Then suddenly, moved by who knows what inner logic, he rose up. But now instead of making room for the lady, he struggled across to the window. In transit, he mashed his cigar into the hat of the lady in the seat in front of him and kindled a small fire. Now 23-D was 23-F, and F was D. The sweet lady smiled reasonably and gave up. Judge our consternation when a few minutes later he heaved himself upright, reversed his field, and after causing untold anguish to the very courteous and leggy young man and the now busily reading lady, churned his way back into the aisle!

I was led to reflect on an improbable but parallel incident related by a friend of mine from his elephant-hunting days in East Africa. He had driven his very small and fragile Model-T Ford into an area frequented by elephants when he suddenly found himself surrounded by a whole herd. In a mad scurry of flight he managed to make a tree. He tells how, as the night advanced, he sat on his perch looking down on the broad, gray backs of the pachyderms who were performing a stately dance around his car. And he tells of his dismay when he saw (and heard) an enormous female seat herself on the hood of his little car. In spite of wild shouts of protest from him, he saw it collapse and disintegrate under that massive rump. He felt, he said, an ultimate helplessness. It was like debating with Mt. Everest. With humility and humor he gave up.

ELEPHANTS I HAVE KNOWN

Not all are beset by the same frustrations, but most of us have at least one elephant to contend with. We are plagued by the unalterable. Ahead of us on the road to blessedness there is that mountainous stubbornness which we cannot get over or around and which peers down at us with surly eyes. Paul speaks of it as a thorn in the flesh, a messenger of Satan to harass him. And he sees in it a necessary limit on his elation.

Our elation does not reach the dizzying heights of the Pauline revelation. We are not snatched up very often into the third heaven, and our blisses, when they come, are usually quite pedestrian. But we all know something about the harassment of weakness. We have all met the elephant. It is perhaps well to do what we can with him. But it is also well to see in him a comic and clumsy emissary of that Holy Wisdom which in ways mysterious to us purposes our salvation.

WASHINGTON OBSERVER

by Lambert Brose

Long on Prayers; Short on Morality

Three things happened in politics and government this past month that tie in directly with our religious and moral life.

In its Feb. 14 issue *America,* a Roman Catholic weekly, severely criticized this year's inaugural prayers. What made the criticism so newsworthy, of course, was that it appeared in a Roman Catholic publication. As a UPI story pointed out, the prayers of the four clergymen averaged more than five minutes each, with Cardinal Cushing's taking more than 10 minutes.

Besides the remarks quoted in the secular press, some of the things *America* said were these: "God was addressed bilingually, several times reminded of the calendar. . . . The norm of public prayer is not fullness of utterance but sincere engagement of the people's heart. . . .

"Ideally, public prayer on civic occasions should sound only the essential notes of praise and repentance, thanksgiving with petition. . . . Here is a model. The occasion was public, the need desperate, but the message brief: 'Lord, remember me when thou comest into thy kingdom.' God listened, and that's what counts."

There are conflicting opinions about the religious principles involved in public prayers on civic occasions. But referring strictly to their outward form, most people certainly will greet with a loud "Amen!" the plea that inaugural prayers be limited to one minute—or two, at the most.

Kennedy-Johnson on Church-State

On Feb. 9, the two highest leaders of our government emphasized, rather eloquently, some important truths about church-state relationships. They spoke at a congressional breakfast sponsored by the International Christian Leaders Conference. Here are two one-sentence quotes—

Vice-President Johnson: "We need to remember that the separation of church and state must never mean the separation of religious values from the lives of public servants."

And President Kennedy: "Religious freedom has no significance unless it is accompanied by conviction."

Mr. Kennedy also made a big hit with the ladies—wives of the congressmen meeting concurrently in a different room of Washington's Mayflower Hotel. After addressing their husbands, the President told the wives: "It seems to me . . . that next year we should all sit down together, and that we should have gentlemen and ladies pray and reason together, and not confine them in different rooms."

Seven Stood Before the Judge

Several days earlier there had been high drama in a Philadelphia court room.

Seven distinguished men stood before U.S. District Judge J. Cullen Ganey. All were business executives of high standing. All were described by their lawyers as pillars in their communities. Several were deacons and vestrymen in their local churches.

Judge Ganey read them the riot act.

He said they were guilty of price-fixing and bid-rigging—they, and 37 other executives, and the companies they represented.

He said they had violated the law in transactions involving some 7 billion dollars over the past seven years.

He told them they had "destroyed the model which we offer today as a free world alternative to . . . dictatorship."

Then he sentenced them to jail—for 30 days each.

And he fined or gave suspended jail sentences, or both, to the other executives and the 29 electrical equipment manufacturing companies involved, all of whom had pleaded guilty or offered no defense.

Shenanigans in High Places

What apparently riled Judge Ganey as much as the antitrust violations themselves were the efforts of almost everyone involved to defend his actions as normal, everyday business practice.

The president of one of the fir said that those attending the gath ings where the "fixing" and "riggi went on knew that they were vio ing the law of the land. "But it is only way a business can be run," said. "It is free enterprise."

Judging by the newspaper ed rials, even in papers ordinarily v hospitable to business interests, m Americans applauded the bi-parti action that brought the activi of these companies to light. *T* magazine described it as a "dra . . . U.S. business will long remem —to its shame." The Eisenhower ministration, incidentally, did m of the work in this case. It was office of Republican Attorney Ge al William P. Rogers, in Presid Eisenhower's regime, which wor relentlessly to crack the case op prosecuted it vigorously, and tained the indictments. Democr Attorney General Robert Kenne in a letter to Judge Ganey, appro and suggested even stiffer penalt

For $60,000 a Year

The import of this case, it see to me, goes far beyond the world price-fixing and bid-rigging.

Judge Ganey put his finger on problem when he described, in widely-quoted statement, the typ individual defendant as "the orga zation man, the conformist."

There's the rub—the desire to c form! To do what others are do regardless of whether that is good bad. To do this in order to av being criticized, being thought o an odd-ball.

Or, what is far worse, to conf in order to gain personal pr though it may be at the expense others. As Judge Ganey said: "H again is the classical company m He balmed his conscience for a ary of $60,000 a year."

"My bosses—or my union lea —expect it of me"; or, "Everybo doing it," are powerful motivat tempting all of us.

Proper Antibiotics

The need is to find the "pro antibiotics," writes Ralph McGill the *Atlanta Constitution;* "jail is enough."

We Christians submit that the a biotic McGill is calling for is hand: the gospel of Jesus Christ, plied in every area of one's life.

NATIONAL

ive Groups Object to New York Plan of ublic Aid to Church College Students

The question of whether public nds of the state of New York should used to aid students in church-lated colleges has resulted in a na-nwide potpourri of opinions, con-ctions, facts, accusations, and out-rsts during recent weeks.

Main ingredient in the education ew is the student subsidy proposal ssed into the pot by Gov. Nelson A. ockefeller of New York.

Reactions indicate that many be-eve considerable flavoring will have be done before this dish becomes alatable to a clear majority of the eople of the U. S.

Under direct criticism by members f the N. Y. State Council of Church-s, Gov. Rockefeller defended his ontroversial plan to give tuition-aid ayments of $200 a year to New York esidents attending colleges in the ate, including church schools.

Explaining his plan to the Protes-ant group at their annual legislative eminar at Albany, the governor de-ied that his program was an effort o subsidize private colleges.

When asked whether this was the ase, Gov. Rockefeller replied: "No, nd I resent your saying that."

He chided the group for opposing he plan before he had outlined it n a special message to the legisla-ure. The governor told the clergy-nen, "You judged me and condemned ne before I got my message out."

Meanwhile, the New York State Congress of Parents and Teachers op-posed the governor's proposal on the ground that it would "circumvent" the constitution. This organization claims more than 500,000 members.

Gets Catholic Support

Support for Gov. Rockefeller's pro-posal has come mainly from spokes-men for the Roman Catholic Church:

Dr. Theodore A. Distler, executive-director of the Association of Ameri-can Colleges, told a mid-year gradu-ating class at Loyola University in Chicago that government aid is needed by the nation's private col-leges and universities. At a luncheon following the commencement, Father James F. Maguire, S. J., president of the Jesuit school, presented Dr. Dist-ler with the Loyola Key for his "uniquely important services to high-er education in the U. S."

Another Jesuit priest, the Rev. Thurston N. Davis, New York, told an audience at the College of St. Thomas in St. Paul, Minn., that a parent who chooses to send his chil-dren to a religious instead of a public school is finding "his very rights priced out of existence."

In Albany, N. Y., the Very Rev. James J. McGinley, S.J., president of Canisius College, spoke for five Cath-olic colleges in western New York at a public hearing conducted by the trustees of the State University of New York on their $600,000,000 pro-gram for expansion of the university in the next ten years.

"Tuition supplements paid to all students will greatly help to finance freedom of choice in higher educa-tion," Father McGinley stated.

In Albany, the New York Catholic Welfare Committee endorsed the Rockefeller plan as "reasonable."

The Opposition

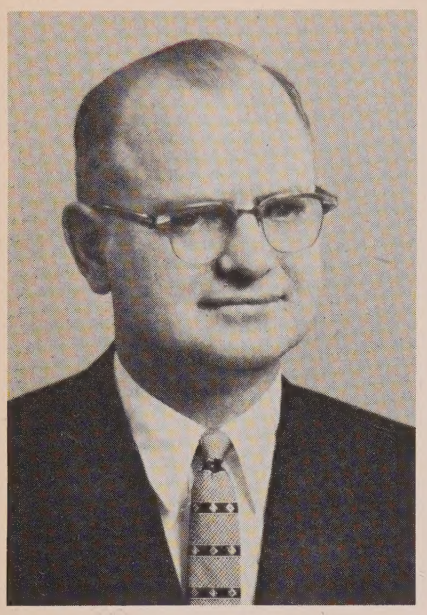
Opposition to the Rockefeller stu-dent subsidy plan has come from three groups of objectors, in addition to the State Council of Churches and the Congress of Parents and Teachers mentioned earlier.

Nine New York civic and religious groups have telegraphed legislative leaders in Albany to protest what they term a rush attempt to make the Rockefeller proposal a law. Included among protesting groups are the American Jewish Congress: the Coun-cil for Social Action of the Congre-gational Christian Churches; and the Protestant Council of the City of New York.

The New York Board of Regents, apparently reversing its stand, has op-posed the Rockefeller proposal as an evasion of a state constitutional ban against the use of public funds for aid of sectarian schools. The board told the governor it objected to the projected stipend because of a pro-vision that no college student would receive the aid unless he was paying more than $500 a year tuition. The regents said they feel this require-ment would in effect restrict the pro-gram to those students at private in-stitutions, including church-related ones.

In Portland, Ore., Dr. Glenn Ar-cher, executive director of the Protes-

"The Congregation, a Community of the Concerned," was the theme of a Lutheran Welfare Forum at Riverside Church, New York, last month. Three specialists who led discussion groups are, from left to right, James R. Dumpson, Commissioner of Public Welfare, New York; James C. Cross, Missouri Synod welfare consultant; and Dr. Karl Hertz, Wittenberg U., Springfield, Ohio. Dr. Alvin N. Rogness, Luther Seminary, also spoke.



Recipient of the 1961 Distinguished Service Award from the National Association of Soil Conservation is Dr. E. W. Mueller of Chicago. Dr. Mueller is secretary of Church in Town and Country of the Division of American Missions of the NLC.

tants and Other Americans United for Separation of Church and State (POAU), called the Rockefeller proposal "nothing but a back-door subsidy to church institutions." He promised that the POAU would go "all-out" in its opposition to the plan, and stated that he hoped that President Kennedy "will continue to stand by his magnificent pledges to protect church-state separation."

Film Called Inaccurate

The 50-member Board of Directors of the Northern California-Nevada Council of Churches last month passed a resolution urging "caution" on the part of member churches in showing the film, "Operation Abolition."

The film, which depicts student rioting at San Francisco last year during hearings of the House Un-American Activities Committee, "purports to be an accurate account," the resolution explains. Noting that the film has no standard credits and its producer is not identified, the resolution cites "many responsible publications" which have reported that "this film in fact presents an inaccurate account of the events." Listed are the San Francisco *Examiner*, San Francisco *Chronicle*, *The Christian Century*, the Washington *Post*, Milwaukee *Journal*, and San Francisco *News Call Bulletin*, "among others."

"Operation Abolition" had been criticized earlier by Dr. Joseph B. Hunter, executive secretary of the Arkansas Council of Churches, as "inaccurate and misleading." Although Dr. Hunter was upheld by the Little Rock Ministerial Association, a subsequent statement by more than 50 ministers in the greater Little Rock area contended that the association has only about 40 dues-paying members, and that it could not speak for most of the pastors in the area.

LWR Clothing Appeal Set

Lutheran World Relief's annual spring clothing appeal this year is scheduled for April 2 to 16, the two weeks after Easter Sunday.

According to the Rev. Ove R. Nielsen, assistant executive secretary of LWR, there is an "unabated need" for clothing in many areas of the world. In a letter addressed to the pastors of the six bodies participating in the National Lutheran Council, Nielsen pointed specifically to Korea, Taiwan, Hong Kong, Burma, Yugoslavia, Chile, and Brazil as areas of great need.

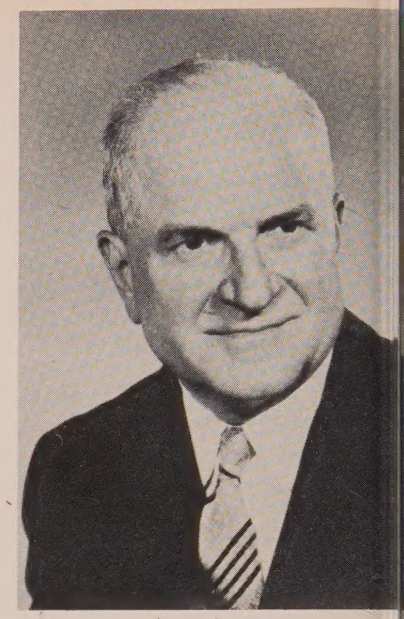
The relief agency, which serves NLC participating bodies and the Board of World Relief of the Lutheran Church—Missouri Synod, sent a record amount of clothing last year —5,111,888 pounds.

Church Colleges in Danger

The competitive struggle for the educational dollar is dangerously threatening U. S. Christian colleges, a nationally known Protestant educator declared at the annual meeting of the National Council of Churches' Division of Christian Education, held in St. Louis, Mo.

Dr. Gerald E. Knoff of New York, the division's executive secretary, told some 1,500 delegates that unless church-related colleges recover their former Christian zeal and influence they may be doomed.

If church colleges are to receive adequate support, he said, Christians must be convinced that these institutions stand for something worthy and distinctive.



Dr. Robert G. Storey, Dallas, Tex., has chosen Lay Churchman of the Year by Religious Heritage of America. Dr. S is vice-president of the International vention of Christian Churches.—RNS p

Dr. Knoff stated that he did believe the answer to the probl of church colleges could be foun government grants to church- trolled education.

Hoyer Defends NCC

An Augustana Lutheran clergy who has spent eight months on staff of the National Council Churches strongly defended that ganization in a talk to his denom tion's Board of American Missi meeting in Minneapolis.

Dr. H. Conrad Hoyer decla "If there are people with pro-C munist leanings in the organizat I have not found them."

Dr. Hoyer, who is associate ex tive secretary for the council's D sion of Home Missions, also repo that the NCC is "quite faithful t confessional principle recogniz 'Jesus Christ as divine Lord Savior.'"

Dr. Robert W. Long, Chicago, ecutive secretary of the Divisio American Missions of the Nati Lutheran Council, told the mee that the Lutheran churches are ei the first or the second largest P estant group in each of the 10 lar metropolitan areas of the U. S.

CC Approves Birth Control

n the first collective pronounce-
nt by American Protestants on the
ject of "artificial" birth control,
general board of the National
ncil of Churches has endorsed
h methods as morally Christian,
adjunct to wholesome home life,
l an aid in alleviating world popu-
on problems.

In the statement of the policy-
king board of the NCC, the U.S.
vernment was asked to supply birth
ntrol help to countries that ask it.
e statement, presented by Dr. Har-
Haas, United Lutheran social wel-
e official, also deplored state laws
t restrict birth control services.
ch laws "violate the civil and re-
ious liberties of all citizens, includ-
Protestants," the statement said.

The subject of birth control has
en a constant source of disagree-
nt between Protestants and Ro-
n Catholics. The NCC statement
tes that such friction is not over
rth control itself, but over the
eans used to achieve it.

Most Protestant groups approve
th contraception and periodic self-
straint as birth control methods.
e Roman Catholic church sanctions
ly the so-called rhythm method—
oiding intercourse during a wom-
's fertile periods.

The council also urged medical
re for the aged through the social
curity system, and stated its oppo-
tion to the granting of federal aid
parochial and other private
hools.

Vanted: More Politicians

Conservative Protestants are not
pplying congressmen and other fed-
ral officials from their ranks in num-
ers equal to their ratio of the U. S.
opulation, according to a representa-
ive of the National Association of
vangelicals (NAE).

The Rev. Donald H. Gill, associate
ecretary of public affairs in the
Vashington office of the NAE, cited
tatistics on this matter to students
nd faculty members from 14 evan-
elical colleges meeting in Washing-
on, D. C., last month.

Gill observed that "it is noticeable
hat certain groups have been par-
icularly active in challenging their
eople to government service." He classified as having "a high degree of service-consciousness," Methodists, Mormons, Jews, Roman Catholics, Presbyterians, and Episcopalians.

He emphasized that any citizen can serve in government without fear of religious intolerance.

Church Involved in TV Travail

Television and motion picture programs of "violence for the sake of violence and sex for the sake of sex" stem from the twin evils of mediocrity and irresponsibility, according to Dr. S. Franklin Mack, a leader in the field of religious films and broadcasting.

Dr. Mack, executive director of the National Council of Churches' Broadcasting and Film Commission, told the commission, meeting in New York, that churches are too much a part of the culture that moulds movies and television to escape involvement "in the travail of these industries."

Dr. Mack asserted that the problem of objectionable broadcasting and movies calls for "statesmanship on the part of the churches." He said the chief problem is to interest Christians in supporting church-produced movies and TV shows and in patronizing good films and programs while rejecting the inferior.

INTERNATIONAL

Dr. Schweitzer "Tired"

Dr. Albert Schweitzer has written friends in Alsace, France, that he is "very tired" and does not know whether he will be able to make a trip to Europe this year.

The famous medical missionary, who celebrated his 86th birthday Jan. 14, is writing a book on world peace.

"I am afraid it will be his last work," said a friend in Alsace, who has known Dr. Schweitzer for half a century, "but it is for the cause he holds dearest to his heart."

Scharf Succeeds Dibelius

Dr. Kurt Scharf has been elected to succeed Bishop Otto Dibelius as chairman of the Council of the Evangelical Church in Germany (EKID). Dr. Dibelius had held the post for 12 years.

Dr. Scharf, vice-chairman of the Evangelical Union Church Council and a leader of the ecumenical movement, was elected on the third ballot after Dr. Hanns Lilje of Hannover, chairman of the United Lutheran Church of Germany (VELKD), withdrew in his favor.

Dr. Lilje, a Lutheran, was re-elected by unanimous vote as vice-president, an office he has held for 12 years.

Dr. Franklin Clark Fry, left, Dr. W. A. Visser 't Hooft, general secretary of the WCC, and Archbishop Iakovos, Greek Orthodox leader, examine a treatise.—RNS photo

It was felt by some churchmen that under normal conditions Dr. Lilje would have been the most likely successor to Bishop Dibelius. However, being one of the East German Communists' chief targets of attack, he would not have been permitted to enter the Soviet Zone, nor would he have been accepted by the East German authorities as a partner in church-state talks.

Dr. Scharf was born of a pastor's family, at Landberg, East Germany, a territory now under Polish administration. He studied at Tubingen, Jena, and Halle universities, and during the Hitler regime was known as an uncompromising opponent of Nazism.

Earlier in the meeting, Dr. Dibelius refuted Communist charges that the church was controlled by "NATO politicians."

Macmillan Hails New Bible

Prime Minister Harold Macmillan has hailed the publication of the New Testament portion of the *The New English Bible*, declaring it is right to "take a fresh look from time to time even at familiar passages, in the light of the latest discoveries of scholarship and of the archeologists."

The Prime Minister joined Dr. Geoffrey Francis Fisher, archbishop of Canterbury, at a reception in Stationers Hall to mark the 350th anniversary of the publication of the King James Bible.

WCC Wants Nuclear Ban

The executive committee of the World Council of Churches has called upon the nuclear powers to stop all forms of nuclear weapons testing which can now be detected, and to agree to ban underground testing of smaller nuclear weapons.

In a statement adopted at its semi-annual meeting, in Geneva, the policy-making body said the ban on underground tests should be "at least for a specified period with arrangements for research to devise more adequate means of detection."

The committee said that while decisions in these areas involve risks, "failure to act involves even greater risks, for armaments do not stand still and their complexity and range are constantly increasing."

NEWS ROUNDUP

● "Davey and Goliath," a children's television program designed to show unchurched children what God is like, will soon be shown by more than 200 stations in the U. S. and Canada. Produced by the United Lutheran Church in America, the program will feature modern Christian parables for children between 6 and 10 who don't attend Sunday school.

● "Church of the Lutheran Confession" is the name of a new Lutheran body comprising some 3,500 Lutherans who formerly held membership in the Lutheran Synodical Conference of North America. According to the secretary of the new body, the Rev. Paul F. Nolting, the group withdrew because "the synods of the Synodical Conference have fallen prey to the modern policy of 'agreeing to disagree.'"

● A jazz band playing Dixieland spirituals and hymns took the place of the sermon at Sunday vespers in the Episcopal Cathedral in St. Louis, Mo., and drew a congregation that filled the church and overflowed into the halls and onto the sidewalks. The program included such numbers as "Rock of Ages," "Go Down, Moses," and "Joshua Fit the Battle of Jericho." According to Canon Stanrod Carmichael, the introduction of jazz into the service was "part of the search for new ways in which people can communicate with the church and its message."

● The Rev. J. Robert Busche, ALC clergyman, has been named assistant executive director of the National Lutheran Council. Since 1956, Busche, 36, has been serving as assistant to Dr. Paul C. Empie, NLC director.

● Lutheran Mission New Guinea, largest Protestant mission in the world, has received a Brücker-Bestmann airplane as a gift from President Heinrich Lübke, of the (West) German Federal Republic. President Lübke also gave one plane to a Roman Catholic charity. The New Guinea mission is a joint enterprise of the ALC, the United Evangelical Lutheran Church of Australia, Germany's Neuendettelsau and Leipzig mission societies, and the Lutheran World Federation.

● Chief Minister Julius Nyerere Tanganyika, a Roman Catholic, h paid tribute to "those dedicated m and women" who across the ye have responded to David Livin ston's call to help eradicate t misery he found in Africa. The Af can leader also stated that the ch lenge to western missionaries to to Africa was greater today than was a century ago. Lutherans numerically the largest Protest group in Tanganyika. Among t country's nine million inhabitants, c in every 27 is a Lutheran.

● Family pets should have part pated in a proposed Family Fast D which British Catholics were urged observe on February 24, accord to the archbishop of Westminst Said the archbishop: "A plump, pa pered poodle might run all the m gaily after a reduced diet, simp fare and perhaps after having b denied a visit to the hair styli Animal lovers issued immediate a sharp replies to the churchman. O Mrs. Josephine Creasy, judge of Crufts Dog Show, said, "He doe know what he's talking about. not going to make my dogs fast love them too much."

● The Rev. Merton Stromm Ph.D., has been appointed Direc of Lutheran Youth Research, coop tive venture co-sponsored by Aug tana Lutheran Church, Lutheran F Church, Lutheran Church—Miss Synod, and the ALC.

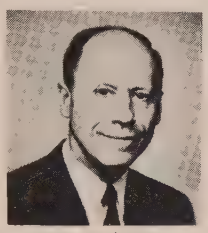
● Dr. C. Umhau Wolf, ALC tor of Toledo, Ohio, heads a n profit Toledo organization that produce a motion picture of the bian monuments in Egypt's U Nile Valley. The film will be use an appeal for funds to salvage ancient monuments, threatened construction of Aswan Dam.

● The Lutheran World Fed tion hopes to begin full-scale br casts from its new African radio tion in Ethiopia by July, 1962, cording to the Rev. Kurt Schm Clausen, acting executive secret The broadcasts will start in the E lish language, with French, Hi Tamil, and Arabic to be added l

More News on page 24

Out of Order

A SMALL group of pastors has, from time to time, circulated mong pastors of the American Lu- eran Church and selected laymen, aflets attacking the World Council Churches. Re- ntly a leaflet as sent out tled "Action ow Regarding e World Coun- l of Churches." t the Church ouncil meeting st month mem- ers strongly protested the circulation f this leaflet. The council's discussion ncluded with a request that I sub- nit a statement of explanation to our eople, to be published in THE LU- HERAN STANDARD.



Dr. Schiotz

The very announcement of this re- uest will lead some people to con- lude that there is no respect for the iewpoint of minorities. But this is ar from the truth.

Let us begin by recalling that the arriage contract that brought about he union we now call The American utheran Church is set forth in the rticles of Union adopted by each of he antecedent churches at its respec- ive convention in 1958. Article X, ection 2 states:

"In loyal accord with the *United Testi- nony on Faith and Life,* we pledge to me another continuing purpose to ut and utilize the strength that lies n the oneness of the whole fellowship f believers in Christ, while faithfully afeguarding the truth and the power which are in full mutual belief and con- ession of Christian truth. We therefore ecognize the need for councils and onferences with fellow Christians of dif- erent confession, on the various levels f agreement and interest, and for joint ction where good works may be ac- omplished and faith not denied.

"Inasmuch as The American Lutheran Church will face the responsibility of earing common witness with other Chris- ian Churches in the universal Christian Church, it is agreed that:

"The American Lutheran Church shall t its constituting convention adopt reso- utions applying for membership in the World Council of Churches, which resolutions shall be immediately effective without referral to the districts. This membership shall, however, be subject to review at the first General Convention following the constituting convention of The American Lutheran Church, such action to be decided by a majority vote of the convention without subsequent referral to the districts. Procedures for review shall provide opportunity for presentation of the issues on both sides of the question, such presentation to be *under the supervision of the Church Council.*"

Note that the review is to be "under the supervision of the Church Council." No self-appointed group has been authorized to conduct the review. Contrary to this action of the Church, the group referred to above is circulating all pastors, seeking to stampede congregations into making a decision on the WCC issue before the review has been conducted. This is partisan, sectarian action.

The Church Council has accepted the responsibility for conducting the review assigned by the Articles of Union. At its first meeting last August, it discussed the manner in which this responsibility should be discharged. It was agreed that the question ought not be under continuous discussion from January 1, 1961, until October 1962.

At its February meeting, the Church Council took the following action:

"1. Conduct the review during the six months preceding the first General Convention of the Church in October 1962.

"2. Have Dr. W. A. Visser 't Hooft, general secretary of the WCC, present three lectures on the Seminary campuses in Columbus, Dubuque, and St. Paul in May 1962. The lectures will be on Syncretism, but pastors will have an opportunity to direct questions to Dr. Visser 't Hooft about the World Council.

"3. Encourage districts to reserve a session in the 1962 spring conventions for discussion of the WCC membership issue. Some districts may wish to extend this opportunity to conference meetings.

"4. Sponsor a series of questions and answers on the WCC to be published in THE LUTHERAN STANDARD during the six months April-September 1962. Contributors selected by the Church Council will represent for and against points of view.

"5. Provide one session for discussion at the General Convention in October 1962, and thereafter conduct the voting on whether The ALC will continue its membership in the WCC."

THE charge is frequently made that the WCC ignores the Word of God. Readers of the STANDARD who have been exposed to this accusation will do well to ponder the following three paragraphs from one of the Bible studies for the Third Assembly of the WCC to be held next November-December in India. The study is on John 1:1-18.

"The Gospel of St. John speaks about Jesus of Nazareth. The prologue also speaks about Him. It leads us right back to 'the beginning,' as described in Genesis 1. Just as it is certain that the earthly life of Jesus began at a definite moment in history, so it is certain that in the beginning He was with God. This leads us to the mystery of God which no one can fully understand. Our passage speaks with reverence of this mystery. But God has not remained a dark mystery; it is precisely in Jesus Christ that He has revealed Himself and come to dwell among men. He has done so by speaking to man through the life and words of Jesus. His words become life for those who listen to Him.

"Verses 1-5: the Word—the Life—the Light.

"It was God's creative Word which brought the world into existence (Gen. 1). Only through that Word does it exist. Without God's Word there is no Life for man. The apostles came to realize this through their association with Jesus. They testify this to the world and ask us whether we have found Life through Him.

"We would do well to pay close attention to the relationship between the Word, the Life, and the Light. Life and Light are not vague concepts which express something different to each one of us. He who hears the voice of the living God in Jesus can say: Now I know for the first time what it means to be in the Light and to have the Life. It is not by devout contemplation or by moral activism that we come to the Life and the Light. Contemplation and action are signs that we have received the Life, but its origin lies in the Word of God."

—FREDRIK A. SCHIOTZ

Were Our Flags Flying?

What is the significance of the failure of the three churches to meet their 1960 budgets?

By Raymond M. Olson

IN OUR former churches, during the course of 1960, we often spoke of coming to the end of the year "with our flags flying." We saw the possibility and hope of our work being done with such purpose and supported so generously that we would be like three ships moving rapidly through the waters with colors streaming in the wind. With such an end to one part of our Christian journey we would be ready to set forth upon the rest of the journey together in a new church and a great mission.

Now the record is complete. We know what we did in 1960. We know what our giving was for our budgeted work. The summary statements for each of the three churches is shown on these pages. Were our flags flying? Was this a demonstration of discipleship, of responsible stewardship, of dedication to Jesus Christ?

There is no simple answer to such questions, for the response of some people and of some congregations was splendid and strong. It was considerably less than this for others. The time is here to prayerfully examine the kind of Christian witness we made in 1960. Out of this consideration we must then move into the trust which the new year and the new church place at our door.

As a contribution to self-examination this writer places before the American Lutheran Church some observations borne out of the giving record of 1960.

OF COURSE there is thankfulness! How much we would merit judgment if we were not thankful. A total of $14,156,444.79 means that there have been thousands of concerned and responsible people who have responded to the commission of our Lord. It also means that many people have put forth special efforts to bring it about. The roll call in such an accomplishment is a long one, indeed, and one which cannot but bring forth a thankful song.

When you live at the heart of these churches and know of the desire of many people to register a ringing witness in the name of the churches that mothered them your thankfulness is increased. It is so very clear that the support which did come was due to this desire. It overwhelmed and rose above those who lacked faith, who had little desire for this work of God. God seems to have those determined and courageous spirits in his churches every year. Surely their presence was demonstrated in 1960.

The spirit of mission and commitment which now carries into 1961 as the result of 1960 is further reason for thankfulness. Here and there, in one congregation and then in another, a spiritual momentum has risen. The willingness to make 1961 a splendid year of Christian witness through Christian giving for the American Lutheran Church is stimulating. Granted, it is not found everywhere but it is present and it holds great promise.

THE 1960 record is not only productive of thankfulness, however. There are other reactions. The closing days for 1960 income came during the time when three sectional stewardship conferences were being held. To these sessions came the district stewardship committees, the district presidents, and the Stewardship Department staff.

For those of us who lived through the intensive and heart-searching days of those conferences there was special reason for being troubled o the failure of our churches to m their budgeted goals for 1960.

When we total the difference tween the goals and the results the three churches it amounts $985,561.21!

When we wanted our flags fly this held us back.

When we intended to reach to strengthen our position for Ch in Forward Phase causes we foun necessary to retreat by nearly 000,000.

When we were brought up to heights to see where God was ing us to go, it was necessary to co down again and limit our horiz of the Kingdom.

One of our leaders, during th days of stewardship conferences, peated the question, "How long God be patient with us?" Du these last weeks this writer has b reading the Minor Prophets. Th warnings to Israel become very temporary. With all that is entru to us, with all the stewardship God's grace given to us, with all possibilities for doing God's w which open before us, with all wealth given to the people of th nations as compared to the other tions of the earth, "how long God be patient with us?" Surely issues are not primarily between and man, congregation and ch body. They are issues which inv a man and God, a congregation God, a church body and God.

WHEN our churches fall sho goals of $15,000,000 by no $1,000,000 and increase their gi from 1959 to 1960 by very mo percentages it is understandable we look for the reasons—those w are given as reasons and those w can be added on the basis of obse tion.

Dr. Olson is director of stewardship in the American Lutheran Church.

The spiritual state of the church involved, of course. Very rarely our trouble an economic one. It rather in the willingness to be ristians without being disciples. It ows itself in our readiness to claim comfort of the gospel without burden of love and concern hich it is intended to bring. It is lected in the ways in which we end our money as individuals and congregations.

How many are the rationalizations failure and for mediocrity! How ny are the reasons for looking for erages and minimums in our mis-n, our educational, our charitable treach!

When you read and hear the rea-ns given it is natural to think of e question of our Lord to Peter, Do you love me?" It seems to this server that this is the question hich must be faced first of all in r benevolence response, in our will-gness to throw ourselves into the use of Christ in this age. "Do you ve me?"

One district president put it this ay, "Don't you really care?" What question to face in such a sobering me for the Christian Church! When ie frailty of our social and political ructures is so terribly clear, when ie hearts of men are without hope, hen men are calling for spiritual achors, what does the 1960 response the churches really say about us?

THE maturity of congregational leadership also seems to be in-olved. More and more the decisions bout the benevolence response of a ongregation lies with the elected adership and with annual congre-ational budgets. There is a degree f control taking place which is not lways exercised with a wide hori-on of the Kingdom. The parish lines re the dominant factor. The rest of he Kingdom, the implications of the Great Commission, the involvement a all of mankind all seem distant nd irrelevant.

There are marvelous exceptions to he rule, where congregational lead-rship takes giant strides and has ong vision for the gospel. However, vhen you are exposed to the total life of the congregations you have reason to wonder whether our problems are not just as much in the corporate Christian decisions being made as in the individual decisions.

Another reason seems to be found in the statement of one layman that we are limiting the church in its mission because of the trap which credit makes for us. This trap lies in the homes of all of us, where we make purchases and commit ourselves to payments of endless variety. When some minor emergency comes along, the giving for Christ and his work is the place which gets the adjustment. The other things are now "fixed charges."

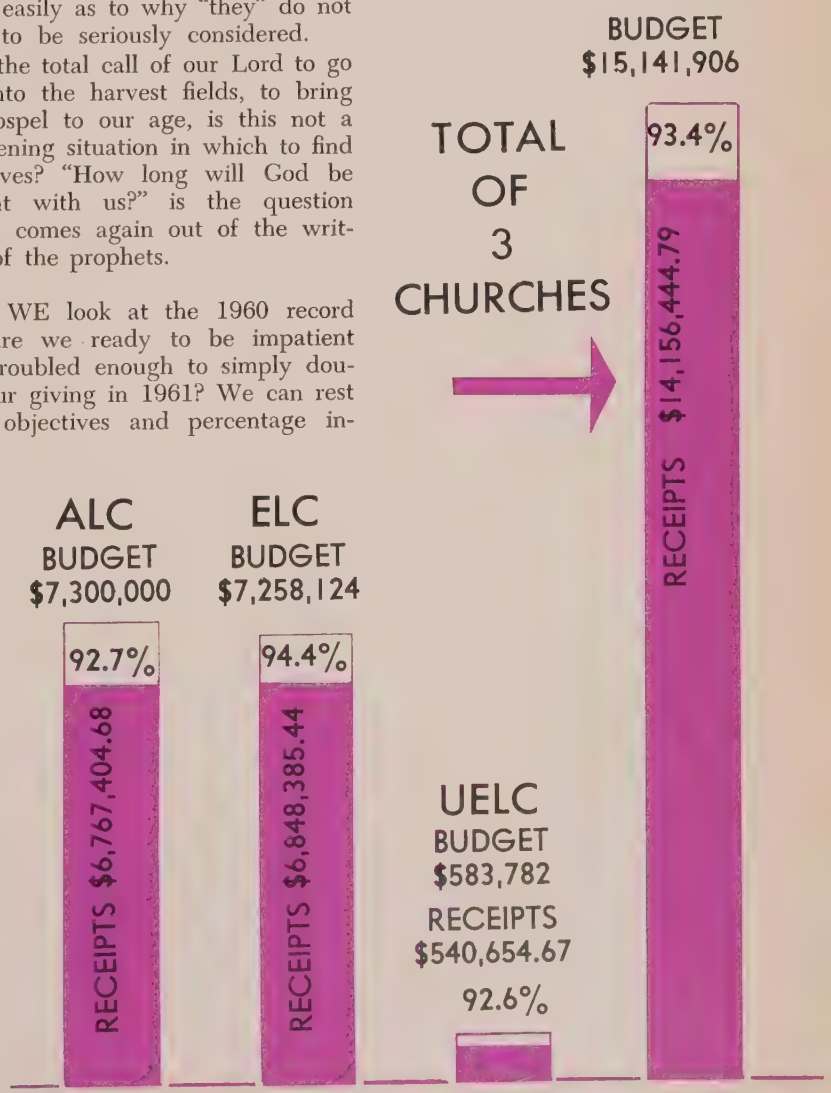
This trap lies in congregational planning, too. Loans for building purposes and imaginative local programs have provided "fixed charges." If income sags a little the benevolence budget is the only place for adjustment. After all, its implications are so far away and rationalizations come easily as to why "they" do not need to be seriously considered.

In the total call of our Lord to go out into the harvest fields, to bring his gospel to our age, is this not a frightening situation in which to find ourselves? "How long will God be patient with us?" is the question which comes again out of the writings of the prophets.

AS WE look at the 1960 record are we ready to be impatient and troubled enough to simply double our giving in 1961? We can rest with objectives and percentage increases. We can stay in the "traps" which credit has made for us. Or, we can take some giant strides in our congregations. How many congregations are ready to move to this degree, to set out to double what has been done before? This would be one effective way to get our flags flying again!

Are we ready to call on God in prayer to be merciful, to give us a spirit of repentance and a new willingness to do the work which he has so clearly entrusted to us? Our prayers can become not only petitions for help to meet budgets but prayers for forgiveness and obedient spirits.

These observations are placed before the congregations in order to stir some self-examination as we enter into a new year and a new opportunity to serve our Lord Christ. We are involved in the issues which now face the church. We will settle these only with him!



Statistics of the UELC in the table to the right are not quite comparable to those of the other two bodies. The UELC budget was divided into three phases, and the figures show the income for two of those phases for only the last 10 months of the year.

Do You See God in the Cross?

By Arndt L. Halvorson

Giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light. He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins. Col. 1:12-14

IN HIS well-known play, "Suddenly Last Summer," the playwright Tennessee Williams seeks to unravel the mystery of the life of a repulsive young man who died an unusually cruel death.

The secret of this young man's life seems to center in a visit which he made to a rocky ocean island at the time of year when the sea turtles came out of the water to lay their eggs. He saw the sky turn black with vultures, and the island turn red with the blood and carcasses of the baby turtles, who never had a chance to survive. Viewing the carnage with fascination, the young man exclaimed, "I have seen God." It was this gruesome concept of God which distorted his life.

Herein lies a basic truth. Your concept of God will determine your life. In view of the urgency of this truth, it is the supreme sacrilege to settle for quick and easy, partial glimpses of life, and call them "God." The young man in the play is not alone, for we are all doing it, aren't we? "God is in nature," we say, and promptly forget to worship. "God is in feelings," we say, and are bewildered by facts. "God is law," we say, and long for escape from the law. Lives are being saved or lost on the pivotal question of the psalmist, "Where is now your God?"

The letter to the Colossians is an effort on the part of the Apostle Paul to force his readers to face again this question. They were behaving in a manner we all understand. They were trying to "liberalize" their faith. Their congregation was born in the faith that God was in Christ, and more explicitly, in the crucified Christ. But they had begun to wonder if this were really enough, and had begun to try to accommodate other views of God in an effort to be "broad-minded."

So they were trying to make room in their God-picture for a kind of legalistic "prig" advocated by the Judaizers; for the philosophically uncommitted mind of the Greeks; and for the sensate, physical experience which was flowing in from the Orient. God must be "big enough," they felt, to include all this, and Jesus too! As a result they found themselves succumbing to the old fears, becoming distracted in mind, two-faced in morality, fuzzy in their faith. If they continued like this, they wo lose Christ, which would be losing God, and so itself.

In sharply calling those people back to see C where he really is, St. Paul is also beckoning of us "church people" to the only source of our and hope.

"Jesus Christ is the fulness of God. In him w all things created. In him you are complete." argues St. Paul. If you try to add to Christ, you really taking away from him. He is either enti adequate or he is nothing at all. In his cross find God and life's real meaning, or you find grim tragedy and nothingness. This fact stands itself and needs neither your tolerant approval your good works. Jesus Christ is enough.

Now, you say, such declarations are fine. H does one go about recapturing a lost glow in spiritual life? How does one go about rediscove a lost certainty about God? How does one find in a man dying between thieves on a cross?

In some ways this question seems more diff for us "church people" than for those outside fellowship. For them this is at least a new p bility, but for us it too often becomes touchec the mold of "familiarity."

Sometimes we try to renew our faith by a q for something new, exciting, different. But this v from God says these efforts are doomed. We learn the truth of these words from Paul, w say simply that God has shown us all there show about himself in the cross of Christ. T is nothing else to find. Therefore we must take other look at what *we already have,* and ano and another. This means to learn to pray that evidence of our Baptism may be permitted to s to us, so that God's Spirit may use the gosp refresh our jaded spirits. Here is what we al have, we who call ourselves Christians:

I

First, *we already have freedom.* "He has deliv us from the dominion of darkness." Something us by the throat and was choking the life out c This insidious enemy Paul calls "darkness." The of darkness is that the mind and the spirit man are so warped by it that they cannot r function. The power of darkness is that it upon emotions like fear and guilt. Guilt loom everywhere, haunting the memory, distorting

esent scene, paralyzing the will. As guilt is repressed, explained away, outgrown, it leaves a residue of fear.

This nameless fear, this rootless anxiety, gnaws away at a man's inwardness until he begins to seek some kind of antidote. He will, if religiously inclined, latch onto some kind of moral or religious law, to give him some "light." This he will place over his life, and whether he slavishly seeks to fulfill it or merely vaguely permits it to hang over his life unheeded, he receives from it only a deeper load of fear and gloomier darkness.

For some people, "religion" consists simply in giving a name to this kind of fear, and calling it "God." They may reject it and find a kind of "liberation," without substance, or find they are unable to dispel this fear and so sink deeper in darkness. One cannot adequately think his way out of such a condition, for the law is his enemy, and he, as the unwitting ally of the law, is thus giving it all its power. This is darkness. It encompasses the earth, and by nature envelops all.

Jesus "delivered" us from this dominion. He endured its gloom and exploded its power. He died "under the law," which was, as Paul says later, "nailed to his cross." The old citizenship papers, in their words, were destroyed, and with their destruction went their power. We are released from their tyranny. We are delivered.

II

Second, *as Christians we already live in this new life.* We are "transferred [or translated] to the kingdom of his Son." He, Christ Jesus, by destroying the dominion of the old way has by that gesture instantaneously brought us under his rule.

Sometimes people have a strangely difficult time accepting this new kind of life. They find their nights filled with nightmares, in which the old returns to haunt them. Sometimes they even find a strange, morbid kind of liking for these old nightmares, and want them to continue as a way of doing religious penance for their old loves. When they find themselves feeling too gay and joyous in their Christ-bought freedom, they often assume a sober look, and recreate the old somber manner, and try to bring it into this new life. But the two don't mix.

The reason is almost laughably simple. When you are transferred from the old dominion to the new Kingdom, it is like changing citizenship, as we have said. You have *left* an old country, with its standards, and values, and laws, and people, and *everything*, for a new country with new standards, values, people—*everything*.

The "Kingdom of his Son" is that life in which God's approval is stronger than the accusations of your conscience; where his presence is more meaningful than the daily environment; where his wish is law and is more urgent than our whims or impulses. This is life's decisive change. To think of this change as happening in death is to lose sight of the power of the cross. Death is but moving from one state or province to another within the same country in which a man has been living. To be "transferred" means to be brought to a kind of life where you can always find hope for your misery, where you can always find your way to him who forgives, reinstates, and strengthens when your own weakness has threatened or betrayed you. This is the God of the cross.

III

Third, by the cross you have "redemption, the forgiveness of sins." The power which brought about the new life is:

"Your sins have been forgiven."

The word, then, for the darkness from which we have been delivered is "sin." He did not die to deliver us from "fate" or chance. These don't even exist. He died to deliver us from our sin, which is: mediocrity that is content with itself; lust seeking its fulfillment; greed feasting upon the search for "more"; arrogance exalting the ego; man exploiting man. These *sins* have been forgiven. Their power over us is destroyed. To be transferred to life with Christ means inevitably to be transformed to a life like his.

You know what is meant by forgiveness, don't you? Consider: Sin spins an insidious web which imprisons the sinner. For instance, when you hurt somebody by word or deed, the hurt lodges within him. He carries it around until he finds release by hurting another. The second person, in turn, nurses his hurt until he has hurt another, and so on until the whole human mess is like a ball of yarn hopelessly tangled.

Jesus bore the hurt and *never transmitted it.* "Patiently as a lamb that is brought to the slaughter" did he die. He took all the insults and barbs and never passed them on. Thus they died with him, or perhaps killed him. In this way he robbed sin of its power, and passed on to us, the forgiven, this new life. This is redemption, the forgiveness of sins. When the cross speaks to you in this way, you have seen God.

No wonder St. Paul can exult as he does in another place, "He has led captivity captive." Christ, the triumphant Warrior, has captured us, the former captives of darkness, and leads us into the celestial city as his captives. It is this destiny you resist who resist Jesus. Before you resist further, notice that we, his captives, are behaving in a strange way. Far from being subdued, we are singing a new and glorious song, which sounds like a song of triumph, one reserved for victors. Strange? Hardly, *for the chariot in which we ride is his cross.*

Mr. Halvorson is on the faculty of Luther Theological Seminary, St. Paul, Minn.

The Missionary Task - 196

FEW words in church terminology are as charged with imagery as is the word "missionary." Although there are a number of different kinds of missionaries—foreign missionaries, home missionaries, inner or city missionaries—you can usually take for granted that unless otherwise specified "missionary" refers to "foreign missionary."

Tradition and legend have built around the missionary an aura that makes him almost other-worldly. The trouble with legends is that they tell only part of the truth. There is no deliberate attempt to withhold truth. But legends have a way of developing according to the desire of the people who hear them.

Perhaps our own smallness of faith demands that we seek security in success stories of a gospel that can change cannibals into Christians. Perhaps, also, these success stories salve our conscience. We like to think that the good we are doing in far-away countries among people with skin of a different color helps to counterbalance our treatment of people with skin of that same color in our own cities.

But the image of the missionary has changed during the last 30 years. In fact, in some circles extreme nationalism has caused a missionary to be almost suspect—so much so that some missionaries have to be reminded that they need not apologize for their vocation. As long as there are people in the world who have not been reached by the gospel, there will be a need for missionaries.

The re-evaluation of the missionary's place is all to the good. As the false romanticism about him and his task gives way to a more realistic and accurate picture, the church's missionary task becomes not less exciting, but more so.

THE sun never sets on the mission program of the American Lutheran Church. There are approximately 550 missionaries serving in its 12 foreign mission fields. In South America there are two; in Asia and the Pacific islands, five; in Africa there are also five, and in addition some ALC missionaries are on loan to the work in Tanganyika. During 1961 members of the ALC will spend about two and three-quarter million dollars in the task of world missions.

The very fact that in the new church the name of this work has been changed from foreign missions to world missions—as it has also in other Protestant churches—is indicative of the new emphasis. "Forei missions often had a connotatio whether justified or not—of super ity on the part of the church send missionaries. Missionaries were so times accused—again, whether ju fied or not—of adopting a con scending and paternalistic attit toward the people among whom t worked.

Without condoning any mista that have been made, it would well before judging too harshly understand that circumstances a tury ago—and in some cases eve generation ago—were quite diffe from what they are now. After all a country or an island had never contact with Christianity at all was under-developed educationa economically, and politically, it only normal that the first missiona should feel that they had to m most of the decisions themselve

However, even these first miss aries knew that the purpose of a sion program was to develop a governing, indigenous church. C ually the responsibilities would l to be turned over from the mis and the missionaries sent by "parent" church to the new nati church established by the mis This transfer of responsibility

By Wilfred Bockelman

New Church in Cameroun

— *but more weaning needed*

"LE TEMPS EST MUR"—the time is ripe. But is it really? And if the time is ripe are the people ready? Are Central African Christians ready to turn the helm over to a fellow African, or is a full-blown democratic church organization too large an assignment for first generation Christians?

These questions were in the background of nearly every discussion at the constituting convention of the Eglise Evangelique Lutherienne du Cameroun et de la Republique Centrafricaine. There was no official count, but it was estimated that 14 tribal groups were represented among the 124 delegates at Ngaoundere, Dec. 17-19, 1960.

The time certainly appeared to be ripe, for the convention was held in the very heart of a new Africa—an Africa that is bursting with independence. And the site of the convention was in the heart of the first nation to achieve independence in 1960. Cameroun stretches 750 miles northward toward the Sahara from its Atlantic seaport, Douala.

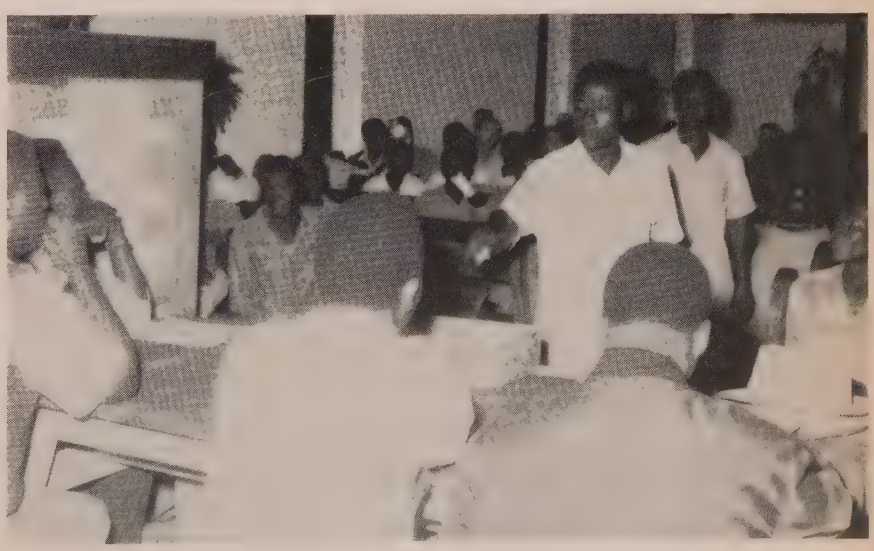
It's southern third is dense woods, the northern third is low grassland, and the middle is the bush land that forms the field of the Norwegian Mission Society and our Sudan Mission.

Election of officers for the new church body was the climactic test of the ripeness of the times. Pastor Theo. Ellingboe, superintendent of the Sudan Mission, nominated Pastor Paul Darman, one of the three ordained African pastors in the Sudan Mission. In his nomination speech Pastor Ellingboe made a strong plea that the delegates place a fellow African at the steering wheel.

Another delegate nominated Pastor Ellingboe himself, but he refused the nomination, as did several other missionaries. Finally, at the close of nominations, three candidates were presented, two African pastors and a missionary.

The first ballot was 61-60-3, giving Pastor Darman a plurality but not a majority. The second ballot was 62-62. The third ballot, 65-61, totaled more than the delegates present. Finally, on the fourth ballot Pastor H. Endresen, superintendent of the Norwegian Mission, was elected first president of the new church body.

To Pastor Endresen goes the difficult and delicate task of representing an African church and of molding the office of the presidency according to the thought patterns and capabilities of an African. Pastor Endresen was among the first Norwegian missionaries to come to Cameroun



On the fourth ballot Superintendent H. Endresen was elected president and Pastor Paul Darman was elected vice-president of the newly-organized Eglise Evangelique Lutherienne du Cameroun et de la Republique Centrafricaine at its convention in December.

the mission to the church is the goal of world missions. But it is always a delicate matter and requires much more than ordinary wisdom and patience.

ONE simple fact often overlooked in analyzing mission work is that when a person becomes a Christian he does not become an angel. This is as true of the missionary as of the new convert. Because both are also still sinners, they continue to make mistakes. We know from experience that personality problems develop in American churches, which have a long history of Christianity. It should not be surprising, therefore, that these problems are even greater on the mission fields where in some instances Christianity is scarcely a generation old.

On the one hand, problems can be caused by too rapid a transfer of responsibility before the new church is capable of exercising it. On the other hand, there is sometimes an equal danger of too great a reluctance on the part of the mission for fear that the new church is "not quite ready yet." In fact, in some cases the mission itself may have caused the problem. It may have built up so many

(Continued on page 18)

and has been superintendent since 1932. Hence he is well acquainted both with the people and the work.

Why were the African Christians hesitant? Perhaps because they know each other's weaknesses whereas the missionary appears to be practically above sin. Perhaps because the machinery of so large an organization is too foreign to them. Perhaps because they feel that if an African takes over, the missionaries will leave.

(One town refused to be host to the regional convention because they were going to vote on the constitution. When they voted on the national constitution, a majority of French administrators left. Would not the missionaries do likewise?)

Whatever their reasons, it appears that there is yet some weaning to do.

—Ronald W. Nelson

Mission Task from page 17

institutions that the new church is kept from becoming self-sustaining, because it cannot support the institutions it inherits from the mission.

Although the purpose of missions always has been to develop an indigenous church, world events have hastened the day for speeding up the transfer of responsibility and authority from the mission to the church. This does not mean the death of missions. In fact, the mission program has been strengthened as there has been a change from the concept of "foreign" missions to "world" missions. No longer is there a tendency to think of mission and church as one over against the other. The church sending the missionaries and the church newly established by the missionaries work hand in hand to carry out the one world mission of the one church of Christ.

The cooperation on the mission field extends further than simply between the missionaries and the new church. The missionaries themselves work hand in hand with missionaries from other Lutheran synods in America and from European mission societies. The foreign mission field, therefore, often becomes an example of unity and cooperation to the home churches that sent the missionaries.

All of this is not to say that the world mission program of the church is without problems. The church has faced obstacles for the last 1900 and more years. There are those who say that the problems of today are as great as any that the church has faced. There are also those who say that the only way that the church can make a real impact on the world today is through martyrdom.

Bishop Newbigin of the Church of South India tells this story: A young Roman Catholic nun was left behind in a small town in the Congo last October after all other white people had fled. For two days she cried and finally sent a message to her superior to ask, "What do I do?" The answer came back, "You stay and if necessary you die." She stopped crying and went on with her work.

"Is that too harsh?" Bishop Newbigin asks. "It would not be counted so in an earthly warfare. Our warfare is not less serious, and a servant is not greater than his Lord."

WORLD MISSION FIELDS OF THE AMERICAN LUTHERAN CHURCH

	Population of field	Missionaries	National personnel	Church membership
Brazil	4,000,000	29	1	77
Colombia	1,000,000	8	6	616
Japan	15,000,000	73	19	747
Formosa	12,000,000	18	49	5,045
Hong Kong	3,000,000	11	70	9,387
New Guinea	750,000	129	3,203	207,746
India	1,500,000	22	237	13,460
Ethiopia	16,000,000	20	77	31,539
Nigeria	750,000	15	225	15,638
Cameroun	400,000	69	318	8,691
South Africa	500,000	36	62	10,140
Madagascar	750,000	78	1,930	229,285

In addition to the figures listed above, 20 ALC missionaries are on loan to the Lutheran Church in Tanganyika and two are on loan to Indonesia. The figures on missionaries also include wives of missionaries. Note that the population figure does not refer to the population of the entire country but to that part of the country that constitutes the mission field. You will also note that the map on page 16 lists Tanganyika. Strictly speaking, this is not a mission field of the new ALC, although the church does send missionaries there to work with the Lutheran Church already established.

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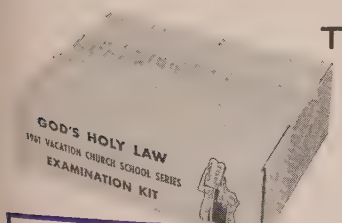

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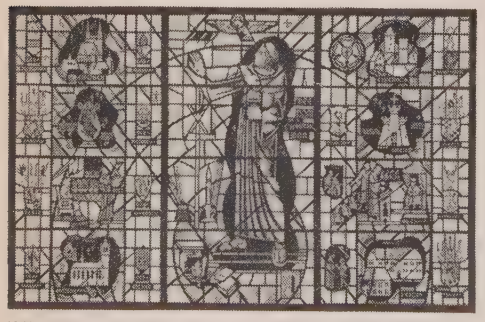

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EDITORIALS

Those Jailed Executives

Those seven executives of electrical manufacturing firms who were jailed for breaking the anti-trust laws—what shall we say about them? If you were the pastor of a church to which one of them belonged, would you ask your congregation to put him under some kind of church discipline until he had publicly repented? Would you call on him while he was in jail and, Nathan-like, reprove him for his sin and assure him that God is faithful and just to forgive the penitent? Just what would you do or say? Just what do you think the Christian fellowship to which such a man belongs should do or say?

I raise these questions because I am convinced that, both for the sake of the men involved (including others that were doubtless equally guilty) and for your sake and mine, they ought to be raised. For here we have a specific example of the kind of secularistic, grab-as-grab-can, get-it-while-the-getting-is-good, work-them-for-all-the-traffic-will-bear type of world in which we live and move and have our being. More than that, we have an example of the sophisticated, worldly wise, materialistic atmosphere that invades our own churches, our own homes, our own secret heart.

Can the church that invests its funds in big corporations—no matter how they make their profits, just so these corporations provide a "safe" and "profitable" investment; can you and I who may invest our little sums after the same pattern: can we now stand up in righteous indignation and begin casting stones at those seven scapegoats who are symbols of immoral Twentieth Century America? If, as I believe it is, our society, on all levels, is a "rigged" affair; if, to quote John Steinbeck, our society is riddled with "cynical immorality"; if "the city, the state, the government, the corporations all offer higher rewards for chicanery and deceit then for probity and truth," what are you and I going to say and do about it—you and I who are called to be the light of the world and the salt of the earth?

More specifically, is it partly your fault and mine that these seven men are in jail? Have we all too easily conformed to the morals and manners of our society instead of protesting, *by what we are,* against this worship of mammon? If these seven men ought to be put under church discipline and excluded from the Holy Communion until they publicly confess their sin and promise to produce the fruit of repentance, should our conscience compel us to put ourselves under the same compulsion and discipline?

Those seven executives in jail. They are on my mind. And they cause me to think more about myself than about them.—E.W.S.

Faithful as a Servant

Almost 24 years ago Dr. Emmanuel Poppen preached the sermon at the funeral of Dr. Carl C. Hein, first president of the former American Lutheran Church. Now Dr. Poppen has himself been called to rest. In April, 1937, when Dr. Hein died, Dr. Poppen succeeded him as president of the ALC by virtue of the fact that he was then its first vice-president. He was later elected to two successive terms as president of the ALC and served with distinction in that office until his retirement in 1950.

For the sermon which he preached at the funeral of Dr. Hein, Dr. Poppen chose as his text Hebrews 3:5, 6, and stressed the words, "faithful as a servant." What he said then can be applied, without diminution, to himself in these days when we contemplate his own death. And the burden of what he said was this: "As we survey the life and work of Dr. Hein [Poppen], as an individual Christian, as a pastor, and as a church administrator who allowed himself to be used for God's purposes, we find these four words in our text a suitable epitaph for our leader, whom God has called home: *"Faithful as a Servant."*

Dr. Poppen was faithful . . . unto death. All the varied graces and accomplishments with which God endowed him—and he was a man of extraordinary culture, graciousness, and scholarly attainments—Emmanuel Poppen dedicated to the service of his God and of his brethren. In private life as well as in public office he was faithful as a servant, drawing inspiration from Him who was faithful even unto the death of the cross.

A year ago this past Christmas, at the annual Christmas dinner which Dr. and Mrs. Henry F. Schuh were wont to give for the staff of the former ALC, Dr. Poppen brought the message. In it he revealed the mind of a scholar, the soul of a pastor, and the warm, glowing heart of a friend. As he assured us that daily he remembered each of us in prayer and that the entire mission of the church was his ruling passion, something more than the reflection of Christmas candles filled every eye. Emmanuel Poppen, Christian gentleman *par excellence,* was faithful as a servant unto the end. And his deeds follow him.—E.W.S.

MR. EDITOR...

LET'S NOT BE SO EAGER

Sir:

A sincere thank you to Karl Olsson who expressed so ably the higher unity needed for the formation of "The Great Church" (*L.S.*, Jan. 17). Let us not be so eager to enlarge our boundaries that we lose the great gifts of the Holy Spirit which can satisfy our hunger for God.

INGEBORG BOLSTAD
Everett, Wash.

HOW DARE YOU?

Sir:

In THE LUTHERAN STANDARD (Jan. 17) appeared an article entitled, "Women Ministers Favored." Dare THE LUTHERAN STANDARD publish this as *news* and not take a stand as to its truth? Will the American Lutheran Church come to this also?

I am no theologian, but how utterly perverse this seems and contrary to Scripture. Women ministers are forbidden by "command of the Lord" (1 Cor. 14:34-38; I Tim. 2:11, 12).

WILLIAM VELCHOFF
San Antonio, Tex.

LET'S BURN THE BRIDGES!

Sir:

We enjoyed the Jan. 31 issue, especially Dr. Christensen's article. Lately there has been so much concentration on synods and organization, which *was* needful; but now can't we think more of the whole Christian Church!

One must be careful in referring to past synodical relationships. "Alaska—Too Many Layettes" could also have included that a notice was placed in the *Women's Missionary Outlook* . . . I imagine also in the UELC women's publication. . . . I'm sure the majority of women do not expect or care to be classified any more in past synodical relations. . . .

MRS. GORDON SPRAIN
St. Paul, Minn.

IT COULD HAPPEN HERE

Sir:

I congratulate Mrs. Zabelin and Kent Anderson on their letters (Jan. 31 *L.S.*) Anyone informed about the threat of Communism feels as they do. . . .

Why do people believe that because we are a Christian nation it can't happen here? Were there no Christians in the countries now subject to the godless rule of the Communists? If the church is not for Communism, why not take a stand against it!

MRS. MATH J. DASINGER
Sidney, Mont.

TALC TOOK A POWDER

Sir:

After the merger of three Lutheran bodies I thought the new body would be known as *The* American Lutheran Church. Now in the Feb. 14 *L.S.*, p. 11, it is called the American Lutheran Church. Which is right?

HEI SAALHOFF
Herkimer, Kan.

• *The legal title is The American Lutheran Church. However, to insist on a capital* T *is sometimes awkward: the new* The ALC. *There is no longer a need to distinguish the new church from the old ALC as the latter no longer exists (except for legal purposes). Those outside the church (such as newswriters) tend to ignore or misuse the capitalized form. We think "the ALC" is preferable to "TALC."*

NOT A LAY MOVEMENT

Sir:

Since I am one of the comparatively few now remaining who shared church life in the UELC almost from the beginning, I read Mr. Bockelman's "Introduction" of us with close interest (*L.S.*, Jan. 31). I appreciate the nice things said about us—some of which I fear are not fully merited. However, I feel urged to comment on two things:

1. While the Inner Mission movement in Denmark influenced church life among us greatly in early years, lay preaching was never practiced to any great extent. The so-called "Blair Church" was founded by nine ordained men and their congregations (whose) first important effo

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as to provide for the training of stors.

2. It is also true that Trinity Semi- ry and Dana College "had been sociated" for many years; but their lationship is not made clear. Trini- Seminary was founded by synod solution in 1884 to train men for e ministry. The theological semi- ry operated as such for more than decade. Its preparatory school adually developed into a full col- ge and assumed the name Dana.

H. Skov Nielsen
Blair, Nebr.

SOFT BUT SUPERIOR

Sir:

I congratulate you on a difficult b well done. Former readers of *The nsgar Lutheran* may miss John M. ensen's rugged Danish spirit of independence, and former readers of the *Lutheran Herald* may miss the warm glow of personal piety which O. G. Malmin infused into this paper. And certainly former readers of the old *Lutheran Standard,* used to the crusading spirit of Ed Schramm, may wonder what happened. Everybody is treading as softly as Melanchthon at the Diet of Augsburg. But the new Standard is superior in many ways. . . . I liked especially Bockelman's articles.

I am wondering why there is only a perfunctory reference to the venerable Dr. Em. Poppen, who was president of the ALC longer (1937-1950) than either his predecessor or his successor. He guided the church through her most difficult years.

Walter G. Tillmanns
Waverly, Iowa

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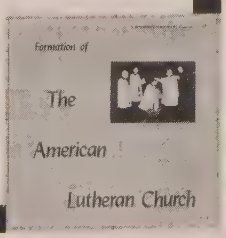

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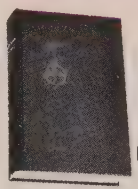

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Cuban Refugees Cared For

The spiritual needs of Lutheran Cuban refugees are being "adequately cared for," according to the Rev. Richard Fenske, regional director in the Division of American Missions of the ALC.

The Rev. C. F. Kellermann, pastor of the Lutheran Church—Missouri Synod, is conducting Spanish services in Miami for the refugees. In addition, Pastor Fenske reported, the Missouri Synod has been working actively with the Miami Council of Churches and the Church World Service in ministering to this need.

Mission Workers Leave U.S.

A missionary family has returned to the field and three young ladies are beginning as world mission workers in the New Guinea and Ethiopia fields of the ALC.

The Rev. and Mrs. John Sievert and their daughter, Christine, flew to New Guinea Feb. 21, to resume their work there. Missionary Sievert used his furlough to study at the Kennedy School of Missions, Hartford, Conn.

Miss Nancy Larson, Ridgefield, Wash., left New York Jan. 3 for Ethiopia, where she is serving as a nurse in the mission program.

Miss Marilyn Welhousen, Titonka, Iowa, also left on Jan. 3. She is serving as medical technician in the mission's hospital program.

Miss Rosemarie Schick, Minneapolis, Minn., who has been serving as secretary in the office of the Brotherhood of the ALC, will arrive in Ethiopia early in April, where she will work as secretary to Mission Director Herbert Schaefer. She will be commissioned on Palm Sunday at Epiphany Church, Dayton, Ohio (Pastor Theo. Stellhorn III).

Layman Heads Department

Mr. Paul C. Johnson, Chicago, Ill., editor of *Prairie Farmer,* was named chairman of the Church in Town and Country Department at a meeting held this month in Minneapolis. Other officers named at the organization meeting of the department are the Rev. J. E. Agrimson, Bismarck, N. D., vice chairman, and the Rev. William Gast, Platteville, Wis., secretary. The Rev. H. M. Adix, regional director on the staff of the Division of American Missions, directs the work of the newly-formed department.

The committee resolved to offer a $50 scholarship to each district of the ALC. The scholarships are to be used for in-service training conducted by land grant colleges, and will be granted to pastors serving rural parishes.

Anthem Contest Opens

The annual competition for new anthems for average church choirs has been announced by the Chapel Choir Conductors' Guild of Capital University, Columbus, Ohio. Purpose of the competition is to encourage composers to write church music, to discover unknown composers, and to develop good church musical literature.

A prize of $100 will be awarded the winner, according to Everett Mehrley, chairman of the cont The contest closes Sept. 1.

Coming: ALC Soul Crusade

The Year of Jubilee in the Am can Lutheran Church will culmi in a post-Easter "crusade for so Plans prepared by the Office of Ev gelism recommend that one-tenth the confirmed membership of church be mobilized to visit prosp tive or inactive members the sec week after Easter. All prospects membership, whether or not previ ly Lutheran, would be encouraged attend pastors' classes. The effort climax in a church-wide member Sunday on June 11.

During the period from Easte Trinity Sunday participating con gations will also organize home lowship groups. Such groups w be composed of 10 to 12 persons would meet weekly in homes Bible study and prayer.

THE ALC

Dr. Fredrik A. Schiotz, left, president of the ALC, is shown receiving a check for $35, as partial distribution of the estate of Gunder Strand, Chester, Montana, rancher. Strand estate, nearly $200,000, was divided among relatives; Our Savior's Church Chester; deaconess hospitals and homes; and Luther Seminary, St. Paul. Also shown in Minneapolis headquarters of the ALC are Dr. R. A. Daehlin (second from left), Ro Mountain district president; Selmer Kolstad, Great Falls, Mont., executor of the est Dr. William Larsen, ALC secretary; and Dr. Norman Menter, ALC vice-presid

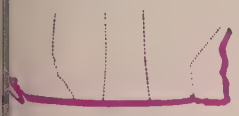
hurch of the Month

Shepherd King Church, San Anio, Tex. (Pastor Marvin Huth), s been designated as the March nurch of the Month by the ALC's ivision of American Missions.

acation School Clinics Held

Four teams of parish education aff members and leaders are now nducting a series of training days r vacation church school clinic inructors throughout the church. Perns who attend these training days ill conduct VCS clinics for teachers their home conferences in the near ture.

mong the Churches



CANADA

● Church workers' institutes and acation church school clinics will be eld in the Canada District the week ter Easter. They will begin in Reina, Sask., on April 3; in Camrose, lta., on April 4; and in Saskatoon, ask., on April 6.

WESTERN

● James Van Horn, conductor of he Port Angeles community symhony orchestra, led the worship comittee of Holy Trinity Church, Port ngeles, Wash. (Pastor Carl E. Fischr), in presenting its third annual nniversary week Festival of Church rts. The festival included an organ ecital, an exhibit of award-winning utheran student art works, a picture xhibit of recently installed pipe orans, and other events.

● Christ Church, Salem, Ore. (Pasr James P. Hunter), dedicated a new arsonage on Jan. 29. The new buildng was designed to conform to the rchitectural style of the church.

● Plans for a two-day church lirary workshop to be held in June at acific Lutheran University are in reparation. Whether the workshop an be held will depend on advance registrations received. Interested persons may contact Mrs. Elizabeth Groff, 1505 Mahan, Richland, Wash.

MIDWEST

● St. Mary's Church, Kenosha, Wis. (Pastor Lawrence Siersbeck), dedicated a new contemporary style worship center on Mar. 12. St. Mary's is the only ALC congregation in Kenosha county.

● Bethlehem Church, Lansing, Mich. (Pastor Walter F. Koepplin), dedicated a multi-purpose education-recreation building on Jan. 22.

OHIO-EASTERN

● Two congregations of the Eastern District dedicated new churches in recent weeks. On Jan. 29, Advent Church, Boca Raton, Fla. (Pastor William M. Deutschmann), dedicated the first unit of a modern church plant. On Jan. 22, St. Luke Church, Baltimore, Md. (Pastor E. C. Moellman), dedicated an all-purpose building which includes a modified Gothic sanctuary, parish hall, and education building.

● Christ Church, Elwood, N. Y. (Pastor K. Roy Nilsen), was organized last month as a mission congregation of the Eastern District of the ALC.

SOUTH-CENTRAL

● Trinity Church of Blanco and St. Paul Church of Bulverde, Tex., 55 and 60 years old, respectively, have for the first time become single parishes. The Rev. A. W. Weber will serve at Blanco and the Rev. C. N. Roth at Bulverde.

● An ordained Baptist pastor, James Schneider, has become a member of Christ Church, Corpus Christi, Tex. (Pastor Alfred W. Doerfler). Schneider, a tither, has been appointed assistant Sunday school superintendent and co-sponsor of the Luther League. Speaking of his attendance at Lutheran services for the first time, Schneider said, ". . . I felt a closeness to the Lord Jesus that I had never felt before."

Obituaries

Dr. Emmanuel Poppen, 86, president of the former American Lutheran Church from 1937 to 1950, died Mon-

SCHEDULE OF 1961 DISTRICT CONVENTIONS

District	Dates	Place
Southern	April 11-14	San Antonio, Tex.
Northern Wisconsin	April 24-27	Eau Claire, Wis.
Central	April 25-27	Colorado Springs, Colo.
Illinois	May 2-4	Streator, Ill.
South Pacific	May 9-12	Palo Alto, Calif.
Rocky Mountain	May 15-18	Coeur d'Alene, Idaho
South Wisconsin	May 15-17	La Crosse, Wis.
Michigan	May 22-25	Saginaw, Mich.
Ohio	June 6-9	Columbus, Ohio
North Pacific	June 6-9	Parkland, Wash.
Western North Dakota	June 12-14	Minot, N. D.
Eastern	June 12-16	Gettysburg, Pa.
Southeastern Minnesota	June 12-14	Northfield, Minn.
South Dakota	June 13-15	Sioux Falls, S. D.
Eastern North Dakota	June 13-16	Valley City, N. D.
Northern Minnesota	June 14-16	Crookston, Minn.
Southwestern Minnesota	June 20-23	Willmar, Minn.
Iowa	June 26-29	Decorah, Iowa
Canada	July 4-7	Saskatoon, Sask.

day, Feb. 13. Funeral services were held Thursday, Feb. 16, at Christ Church, Columbus, Ohio (Pastor Charles H. Lange), of which he was a member.

Dr. Poppen guided the former ALC through the days of World War II, and into the merger negotiations which led to the formation of the new American Lutheran Church. He was well-known as a churchman, editor, and musician.

Dr. Poppen was born Oct. 14, 1874, at New Dundee, Ontario. He served as pastor in parishes at Versailles, St. Marys, Sidney, and Grove City, all in Ohio. He was Ohio District president from 1931 to 1937, and vice-president of ALC from its formation in 1930 until the death of Dr. C.C. Hein, the church's first president, in 1937.

After his retirement at Columbus, Dr. Poppen retained an active interest in the work of the church on local, district, and national levels.

Participating in the funeral service were the local pastor, the Rev. Charles H. Lange; Dr. Fredrik A. Schiotz, president of the ALC; Dr. Henry F. Schuh, honorary president of the ALC; and Dr. Kenneth J. Priebe, president of the Ohio District, ALC.

The Rev. John Christian Walledom, 72, New Richland, Minn., died on Jan. 2. Pastor Walledom, born in Chicago, Ill., served parishes in Lewiston, Mont.; Chicago, Ill.; Oconomowoc, Wis.; and New Richland, Minn.

The Rev. F. E. Eikeland, 48, St. Paul, Minn., died on Feb. 15 after an extended illness. Born in Hatton, N. D., Pastor Eikeland served congregations in Cook, and Warren, Minn., and in Wausau, Wis. He continued congregational work through January, 1961.

Changes of Address

M. E. Arneson, from Boyceville, Wis., to Fort Ransom, N. D. (Standing Rock, Preston, Stiklestad).

A. W. Borchardt (retired), from Lawrenceburg, Ind., to P.O. Box 36, Versailles, Ind.

John D. Deines (asst. pastor), from Correctionville, Iowa, to 4327 N. Hancock St., Davenport, Iowa (Zion).

Magnus S. Egge, from La Mesa, Calif., to St. Andrew Lutheran Church, 8350 Lake Murray Blvd., San Diego 19, Calif.

Orrin Eittreim, from Riverdale, N. D., to Bottineau, N. D. (First).

Henry W. Engeling, from Texas City, Tex., to 7100 Willis Ave., Fort Worth, Tex. (Faith).

J. J. Haberaecker (retired), from Russellville, Mo., to 1402 Moreland Ave., Jefferson City, Mo.

Henry N. Hansen (visitation pastor), from Elk Horn, Iowa, to 459 7th Ave. W., Spencer, Iowa (Bethany).

Thomas A. Knudson (interim pastor), from Brookings, S. D., to Sinai, S. D. (Sinai).

L. A. Mathre (visitation pastor), from Story City, Iowa, to 214 N. 8th St., Estherville, Iowa (Estherville).

S. M. Moe (campus assoc. pastor), from Colfax Wis., to Pacific Lutheran University, Tacoma 44, Wash.

Olger Quanrud (missionary), from Caldas, Colombia, to Apartado Aereo No. 6, Sogamoso, Boyaca, Colombia, South America.

Hans E. Sandrock (military chaplain), from Seattle, Wash., to c/o Chaplain Writers' Board, Maxwell Air Force Base, Ala.

Carl F. Scheffel, from Oklahoma City, Okla., to 434 S. 13th, Clinton, Okla. (Trinity).

Otto E. Schmidt, from St. Paul, Minn., to 702 Engel Dr., Engelwood Park, Orlando, Fla. (Atonement of Azalea Park).

H. W. Siefkes (dist. pres.), from Waterloo, Iowa, to P.O. Box 1373, Mason City, Iowa.

Richard T. Wanberg (interim pastor), from Towner, N. D., to Box 128, Tioga, N. D. (First and Trinity).

Anniversaries

85th—Trinity, La Crosse, Wis.

75th—St. Hilaire, St. Hilaire, Minn.

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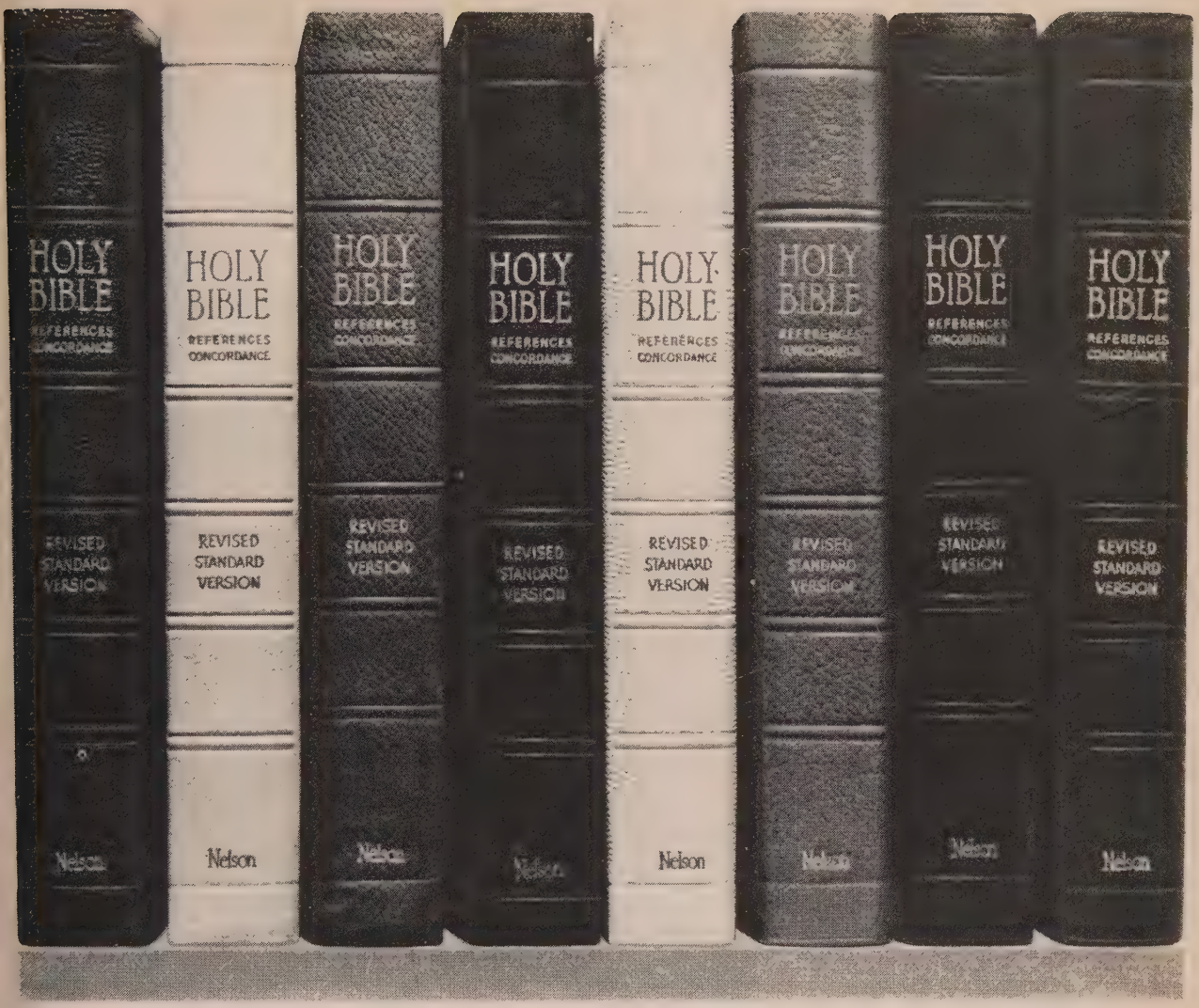

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Question Box

By Stanley D. Schneider

Marry an Unbeliever?

"Good morning, Stanley D. Schneider. Where is our old pal Rev. Emch? The Lutheran Standard says not a word about him. Tell us about him and how you got into the Question Box."—A. A., Florida

Thank you for your cheery greeting. It is a pleasant surprise to open one's mail and find that. I also appreciate your prayers on my behalf.

Dr. Emch is still serving God and his church in Toledo, Ohio. He ministers there to the needs of the residents of the Toledo Lutheran Homes.

For the benefit of some readers, I had better explain that the editor of this column in the old *Lutheran Standard,* one of the predecessors of this paper, was Dr. William Emch. He endeared himself to thousands of readers with his wise answers to countless questions, but last year asked to be relieved of this responsibility.

How did I get into the Question Box? That's a good question, one which I sometimes ask myself. Seriously, though, I was asked by the editor if I would consider this responsibility.

Is it right in the sight of God for a Christian to marry a person he knows is not a Christian?

Would it be of concern to a pastor to know one of the couple was not a Christian before performing a wedding ceremony? What would be his course of action then?

Does 2 Corinthians 6:14 app to this situation? Would it app to partnership in a business? R. H. A., Virginia

When God gives us directions living he speaks for our good. T question may then be rephrased this way, "Is it good for a Christi to marry a non-Christian?"

God's answer would be that it a dangerous practice. In Deuter omy 7:3 God instructs his peop "You shall not make marriages w them [heathen nations], giving yo daughters to their sons or taki their daughters for your sons."

Paul echoes the same thought 2 Corinthians 6:14: "Do not be m mated with unbelievers."

Why? Is it to "keep the blo pure" by not marrying foreigne Hardly. It is to avoid the danger being led away from God by o who is not one of his people.

In marriage God's ideal is t "they become one flesh" (Gen. 24). This is repeated by Jesus Matthew 19:5.

When two become one a u unity is created. The analogies t St. Paul draws about light and da

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ss, about Christ and Belial (Sa-n), about the temple of God and ols, demonstrate the impossibility combining unlike creatures into a ified whole. The result of trying is introduce conflict in which one or e other will be vanquished.

Now let us look at that word in cond Corinthians. In the original nguage the word translated "be" eans "become." So a more accute translation would be, "Do not come mismated with unbelievers." his needs to be said lest anyone feel ilty about having married a pagan, seize upon this as an excuse for tting out of a marriage.

In 1 Corinthians 7:12, 13 St. Paul unsels: "If any brother has a wife ho is an unbeliever, and she conents to live with him, he should not ivorce her. If any woman has a husand who is an unbeliever, and he nsents to live with her, she should ot divorce him."

Again, in 1 Peter 3:1, 2, this is ritten: "Likewise you wives, be ubmissive to your husbands, so that me, though they do not obey the ord, may be won without a word y the behavior of their wives, when ey see your reverent and chaste beavior."

Obviously, since it is such a danger to one's relationship with God nd his people, the pastor will be eeply concerned about performing a eremony which would legally enble a man and woman to live toether when one of the two is not hristian.

His course of action would be to itness through word and deed to e non-Christian in an effort to ring that one into fellowship with od and his church.

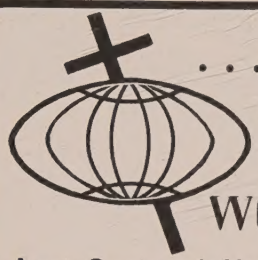
What if this fails? Should the pasr perform the marriage? Opinions n this vary. Some would say yes, ut not in the church. Others would y no, because God had not brought ese two together. It is a difficult roblem which must be left to the cal pastor's discretion, since he, ore than anyone else, is in a posion to evaluate the situation and ntinue working with the people volved.

In answer to the fourth of your uestions, obviously 2 Corinthians 14 is involved. Does it apply to a rtnership in business? To say the least it should give us reason to pause before becoming involved.

But there is another side to all this, particularly in business and other less intimate contacts. Where do we bear our witness but in the world where we live? We must be careful lest we withdraw so completely that we are no longer God's witnessing community.

We must avoid being "prigs," which causes people to dislike us and the faith we profess. We must also avoid excessive preoccupation with ourselves to the neglect of the world in which we live. The safeguard is not in isolation, but rather in caring enough to be the salt of the earth. And that the church must be!

Send questions to Prof. Stanley D. Schneider, 835 Chelsea Ave., Columbus 9, Ohio. Names and addresses must be included though only initials will be used.



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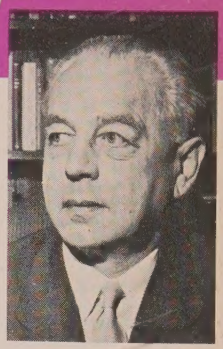

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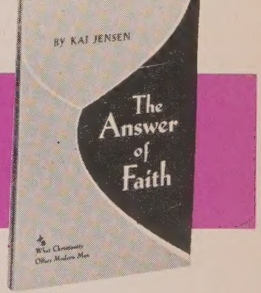

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Family Size... By Phelva Hetland

The Secret Weapon

IN A certain family it was decided that each would take a turn at planning something special for a family devotional.

Mrs. Certain took the first turn because, as she said, "There are some parallel passages I'd like to use this way. So will you all bring your Bibles to breakfast tomorrow."

"Sounds like Sunday school," Andy said, voicing the reaction of the family. But they brought their Bibles.

"The parallels I mentioned are in the Commandments and the Lord's Prayer," Mrs. Certain began.

"Then what do we need our books for—we can do that by heart!" Bertha was insulted.

"If you like," Mother agreed. "But you might miss something, because we're going to read from the beginning of Matthew 6, and the prayer begins in verse 9. Now, if you know that you are to look in Exodus 20 for the Commandments, blessed are ye if ye do it!"

"Daddy, will you read the first eight verses of Matthew 6 for us?"

As the reading progressed, Andy seemed to have gotten something from it that he was anxious to tell the others, and as soon as his father stopped reading he said: "Did you notice how often the word 'secret' is used in that? Makes me think of a secret weapon."

"I suppose you mean this verse," Dad said: 'But when you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.' "

"Well," said Bertha, "prayer really is sort of a secret weapon, isn't it? I mean, you use it by yourself, and maybe nobody else even knows you do."

"But a weapon is something to fight with!" Camilla objects.

Don picks up the idea: "That's just the idea! We fight against evil."

Evelyn has some reservations: "It just doesn't seem right—using prayer as a weapon. Wouldn't that be calling down evil on somebody? And that's cursing, not praying."

This Don admits: "That's why I said 'evil' and not 'evil people'—there is a difference, you know. Remember from way back—'God loves you; he just doesn't like the bad things you do.' "

Andy: "What I was thinking when I first said it was that prayer is our secret weapon against things like Communism. They don't have anything like it; they can't take it away from us, or use it; and as Don might say, we can use it against the idea without being against the people. It's really cool."

Camilla is convinced: "And the best thing about it is that everyone can use it!"

DON calls a halt: "Let's not get carried away with this, kids. Prayer isn't just a sort of tool that anybody can pick up and use any old time. I mean, you've got to pray to someone.

Andy hadn't said all he wanted to: "Now, that's the thing of it—that's just what makes this such a terrific idea! Like it says here—'your Father knows what you need before you ask him.' You can't get a better set-up than that."

"We better look out that we don't get to thinking of God as being there just to give us what we ask for," Mother's voice was concerned. "Let's look at these parallels: in each one the voice of God is speaking to his people from a mountain; one is command, the other response."

Mother began reading from Exodus 20, the first six verses: "I am the Lord your God. . . . You shall have no other gods before me. . . . You shall not make yourself a graven image . . . for I the Lord your God am a jealous God. . . ."

The family responded in unison: *Our Father who art in heaven. . . .*

"You shall not take the name of the Lord your God in vain."

Hallowed be thy name. . . .

"Remember the sabbath day to keep it holy. . . ." (verses 8-11)

Thy kingdom come. . . .

"Did you ever think of going to church as going to meet your Kin

"Honor your father and your mo er. . . . You shall not kill. You sh not commit adultery."

Thy will be done, on earth it is in heaven. . . .

"You shall not steal."

Give us this day our da bread. . . .

"You shall not bear false witn against your neighbor."

Forgive us our debts, as we a have forgiven our debtors. . .

"You shall not covet your nei bor's house."

And lead us not into temp tion. . . .

"You shall not covet your nei bor's wife . . . nor anything tha your neighbor's."

But deliver us from evil.

"That last isn't much of a parall Evelyn observed.

"I think it is," Mother reto stubbornly. "I think one of the gr est evils in the world is our wan so many *things*, as though life w made up of having or not hav them."

"Mom's right," Dad injected c fully. "We're all pretty earth-bo in our thinking."

"Earth-bound! That's it!" A pounced on the words. "That's w they are."

"Who are?"

"Communists. That's why t can't use our secret weapon: *Del us from evil.*"

"We can't either, if we forget rest of the prayer," Evelyn remin them.

For thine is the kingdom the power and the glory for and ever.

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 By Rolf E. Aaseng

A CONTINUED *Story*

UST like a continued story, The Acts of the Apostles begins with summary of what took place in the t installment. It clearly is a com-nion volume or sequel to the Gos-l According to Luke. The first rse of Acts refers to a previous vol-ıe and is addressed to Theophilus, e man for whom Luke was written. rthermore, the author says that his st book dealt with what Jesus be-n to do.

If Luke had named this book he rely would not have called it The ts of the Apostles. For one thing, deals almost entirely with just two the apostles, Peter and Paul. oreover, Luke does not credit the ccesses of the early church to the ork of the apostles but states flatly, he Lord added to their number" :47). As far as he is concerned, e events he describes are the work God—the continued work of Jesus.

The Acts of the Spirit

A more fitting name might be The cts of the Holy Spirit. The Holy pirit is mentioned more often in this ok than anywhere else in the Bible. e is promised (1:5), is presumably ayed for (1:14), and comes (2:4). e renews the courage of the dis-ples (4:31), guides the decisions the church (15:28), comes to in-viduals and groups, Jews and Gen-es (8:17; 10:44). To lie to him is terrible sin (5:3). He chooses orkers (13:2; 20:28) and directs eir ministry (8:29; 16:6, 7).

Because of the Spirit's working rough the disciples, "the word of e Lord grew and prevailed might-" (19:20). This might be consid-ed the theme of the book. Acts tells how the church grew from a small, ightened, underground group in rusalem to a force that "turned the orld upside down" (17:6) and es-blished a foothold even in the po-ical capital of the world, Rome.

In this process the church became ore and more Gentile in member-ip because the Jews rejected Chris-tianity. Four times—the last time in Rome as the book comes to a close—Paul turns from Jews to Gentiles (13:46; 18:6; 19:9; 28:28).

Acts gives only a fragmentary report of the history of the early church. Yet it is valuable, for without it we would have no authentic record of these years.

The street called Straight in Damascus is important for there Paul was baptized after his conversion (Acts 9).—RNS photograph

Apparently one of Luke's primary concerns is to show how from the beginning the church included both Jews and Gentiles, on an equal basis—there was no split, for example, between Peter and Paul on how one became a Christian. From this point of view the book reaches a climax in Peter's visit to Cornelius (Ch. 10), when the Holy Spirit came to Gentiles, too. The lesson learned is summarized by those who heard Peter's report: "Then to the Gentiles also God has granted repentance unto life" (11:18).

The book develops according to the pattern of the commission given by Jesus: "You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (1:8). The first seven chapters take place in Jerusalem. Peter is the main character, and Stephen, too, gets attention.

The activity extends through Samaria and Judea—and slightly beyond—in chapters 8-12. Again Peter is the main character but Philip (the evangelist, not the apostle) and Saul also figure in the happenings. The remaining chapters deal with Paul's efforts to bring the gospel to the ends of the earth.

Dr. Luke Was There

From Luke's use of the pronoun "we" it appears that he accompanied Paul on parts of his missionary journeys (16:10-17; 20:5-21:18; 27:1-28:16). Perhaps he was sort of a staff doctor (see Col. 4:14); at any rate he seems to take note of medical details (e.g., 9:18, 21; 14:8). He also shows some knowledge of sailing (chs. 27, 28). The concern for the status of women, noted in Luke's Gospel, is also evident here as he indicates that women participated in discussions and were among the leaders (1:14; 16:14). This was not the case in synagogues.

Acts is a book of beginnings. It describes the origin of the church and the first missionary journeys. It tells of the first martyr, the first Gentile convert, the first church convention, the first deacons, the first use of the word "Christian," and the first European congregation. The event which gave rise to the word "simony" is also given, when a person first tried to buy spiritual benefits (8:18).

It is a book of prisons too. At least five imprisonments of the apostles are recorded, besides beatings and mob actions that did not involve police action.

Reports of a number of sermons by Peter, Paul, and Stephen, and other shorter statements, give us a good picture of the teaching of the early church. They were primarily concerned to proclaim the resurrection of Christ (see 2:24; 10:40; 13:30).

It's Still Being Written

The book resembles a continued story at the end as well as at the beginning. We'd like to know what happened to Paul after he spent two years in Rome. Perhaps Luke intended to write a third volume. Yet the abrupt ending is somewhat appropriate, because the works of the Holy Spirit and of the followers of Christ are still going on. Among us too, the Lord adds to the church as followers of Christ proclaim his resurrection and show God's love in their lives. Each of us as Christians in our lives should be adding chapters to the acts of the apostles.

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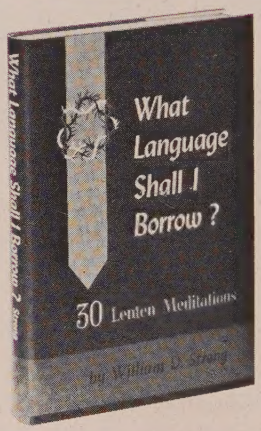

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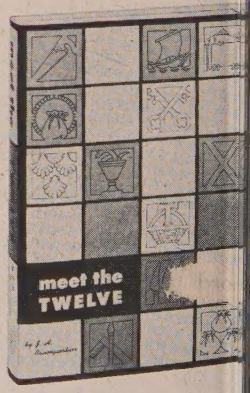

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